ARISTOTLE's MASTER-PIECE:

OR, THE SECRETS of GENERATION

Display'd in all the Parts thereof.

CONTAINING

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The Introduction.

IT plainly appears in Holy Writ, that this glorious Universe, beſpangled with gaudy Fires, and every where adorned with wonderful Objects, proclaiming the Wiſdom and Omnipotence of the Great Work-Maſter, who in Six Days Erected all Things for his Pleaſure, was at firſt drawn out of Nothing, or at moſt a Formleſs Chaos of Confuſion, a Diſorder'd and Confounded Heap of Jarring Elements, toſs'd and jumbl'd together under the Diſmal Shades of Daring Night, Eldeſt of Things; no Fruits nor Pleaſure, no Creature that hath Breath, had Being in the place this lower World poſſeſſes, till GOD out of the Abundance of his Goodneſs, ſent forth his Holy Spirit, who Dove-like, with mighty out-ſpread Wings, ſat brooding on the Vaſt Abyſs, and made it Pregnant: Then Light put Darkneſs ſoon to flight, and all the glorious Lamps of Heaven appeared, all Creatures ſoon had being, and every Plant, Tree, Herb, or Flower of fragrant Smell, ſprung from the Verdant Earth, rais'd by Command above the Waters; every thing of it having Seed in it ſelf, that no ſecond Creation

needed. But ſtill that Lordly Creature who ſhould Rule the Creatures being wanting, he was framed more Glorious than all Creatures, as not made without mature Counſel and Deliberation, and ſtamped in the Divine Similitude, inſpired with the infuſed Breath of Life beyond what any other Creature durſt to boaſt: The contemplating of which, long ſince made the Royal Pſalmiſt break out into this Rapture, What is Man that thou art mindful of him, and the Son of Man that thou viſiteſt him? Thou madeſt him a little lower than the Angels, and haſt Crowned him with Glory and Honour. Thou makeſt him to have Dominion over the Works of thy Hands, and thou haſt put all things under his Feet, *Pſal* 8.4,5,6.

Thus I ſay, when God had created the World, and furniſhed it with whatſoever ſeemed good in his ſight, and that there was nothing wanting for neceſſary uſe, commodity and pleaſure, it ſeemed good to him then to make one that might uſe them to his Glory, and take delight in rejoycing in them. Wherefore when Natures Ornaments were all compleat, He brought Man into the World, as into his own Poſſeſſion; and that he might not be diſconſolate nor ſolitary, gave him a Woman for a Helper and Companion, infuſing into them a Source of Love and Deſire towards each other, and of procreating their likeneſs; having prepared for that purpoſe a ſwelling Humour or Spirit,

and

and Organical Parts; and that the one through fear or neglect ſhould not be induced to decline the Society of the other, he added Allurements, and deſire of mutual Embracing, that ſo they might in Procreation be ſweetly affected and delighted by wonderous ways: For unleſs this was natural to all kind of Creatures, they would be regardleſs of Poſterity, and Procreation would ceaſe, whereby Mankind would quickly be loſt, and the Affairs of Mortals of no Continuance. But that this Paſſionate Deſire might ſtrongly operate, as well in Senſual Felicity as on the Imagination, GOD *has firmly impreſſed it in all Creatures ſubject thereto, both Male and Female; but more eſpecially on Man: And leaſt it ſhould prove unruly in him, and not eaſily ſubdued, He has thought it convenient to preſcribe him Bounds, and confine him to the Uſe of the Matrimonial Bed; that ſo they might not defile themſelves with wandring Luſt, who want the Gift of Continency. Wherefore ſo ſoon as Copulation is finiſhed, and the Woman happens to prove with Child, great is Natures Cunning in furniſhing the* Embryo *with convenient Nutriment, that in the ſet time, when Nine Months are run over, Man that Ruler and Ornament of the Sublunary World, may come forth; in relation to which Myſtery of Generation, Holy* Job, *in the tenth Chapter of his Book, thus expreſſes himſelf:* Haſt thou not poured me out as Milk, and

curdled me like Cheese? Thou hast cloathed me with Skin and Flesh, and hast fenced me with Bones and Sinews: Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

But not to be too tedious upon this Subject, I shall proceed to Unravel the Mystery of Generation, and divers other Mysteries; which I hope will be to the Satisfaction of the Learned and Ingenious of the Age, whose Discretion I need not doubt, will keep them from wresting it to any other end than what it was design'd for, viz. *The Benefit and Advantage of the Modest of either Sex; not desiring that this Book should fall into the Hands of any Obscene or Wanton Person, whose Folly or Malice may turn that into Ridicule, that loudly proclaims the Infinite Wisdom of an Omnipotent Creator, who by his mighty Working is able to subdue all things to Himself.*

Gloria DEO in Excelsis.

Ari-

Aristotle's *Master-Piece*:

OR,

The Secrets of Generation DISPLAY'D.

CHAP. I.

Of Marriage, and at what Age Virgins and Youths are Capable of the Marriage-Bed, and the Reasons that prompts them to desire it; With the Signs of Barrenness, and how long a Man or Woman are Capable of having Children.

THAT Marriage is an Honourable State, ordained by God in Paradice, and since Confirmed by our Blessed Saviour, who wrought his first Miracle at a Wedding, I hope none will deny; therefore it is convenient that Parents well take care of their Daughters Chastity;

and when they find them inclinable to Marriage, not violently to reſtrain their Affections, but rather to provide for them, if poſſible, ſuch Husbands as may be for their Advantage, and with whom they may live Comfortably in that bleſſed State, leſt being croſſed in their purpoſes, and delayed, they part with their Honour diſhonourable ways.

The propenſion and inclination of Maids to Marriage, is to be diſcover'd by many Symptoms: For when they arrive to Puberty (which is uſually about the Fourteenth or Fifteenth Year of their Age, according to their reſpective Habits or Conſtitutions) then their *Menſes*, or Natural Purgations, begin to flow: And the Blood, which is no longer taken to augment their Bodies, abounding, incites their Minds and Imaginations to Venery. External Cauſes alſo may promote, and incite them to it; for the Spirits being briſk, and in a manner inflam'd when they arrive at this Age, if they eat ſalt ſharp things, Spices, *&c.* whereby the Body becomes ſtill more and more heated, then the irritation and proneneſs to Venereal Embraces, is very great, nay ſometimes almoſt inſuperable. And a due uſe of theſe Enjoyments being deny'd to Virgins, very often produces very diſmal Effects, as green and Weaſel-Colour, ſhort Breathings, Trembl-

lings

lings of the Heart, &c. But if they happen to be Married to their own Content, theſe Afflictions vaniſh, and their native Beauty returns more gay than before. Now is their eager gazing, and deſiring to aſſociate themſelves with Men, a leſſer ſign that Nature prompts them to deſire what ſhe ordain'd their due; of which, being ſometimes by obdurate Parents debarr'd in a lawful way, they break the bounds of Modeſty, rather then endure ſuch violent Agitations and Conflicts within themſelves, and ſo ſatiate their deſires in unlawful Love. The ſame may in all particulars be obſerved in young brisk Widows, whom Death (that Enemy of ſweet Conjugal Love) has ſeparated from the Bolom of their Husbands.

At Fourteen years of Age commonly the *Menſes* in Virgins begin to flow, and then they are capable of Conceiving, and ſo continue generally to Forty-four; at what time for the moſt part, they are no longer capable of Generation, unleſs ſuch as are exceeding healthful, ſtrong of Body, and have uſed themſelves to Temperance, who have appear'd to be deliver'd of Children till Fifty-five Years; but ſuch Prodigies rarely happen, altho' the *Menſes* continue longer in ſome Women than in others; but many times ſuch Eflux proceeds not from any natural cauſe

cause, but by reason of some violent straining or other violence, and doth often endanger the Life of the Party: And therefore young Men that Marry Women surmounting the Age aforesaid, if they expect Children, unless by Miracle, must labour against the Wind: though if an old Man, that is not worn out by Diseases and Incontinency, marry a brisk Lively Lass, there is hopes even to threescore and ten, and some that are extraordinary lusty, till fourscore.

Hypocrates, that Famous and Learned Physician, is of Opinion, that a Youth at Sixteen years, or between that and Seventeen, having much vital strength, may be capable of getting Children, and that force and heat of procreating matter continually increases till 45, 50, & 65. And at the end of the latter begins to flag; the Seed by little and little becoming unfruitful, the natural Spirits being extinguished, and the humours dried up; and in general, most Physicians at this day do observe it, but as to particulars, as I have before mentioned, it often happeneth otherwise; nay, 'tis reported by a credible Author, that in the Reign of *Erecus*, King of *Sweedland*, a Man was Married at a Hundred years old, to a Bride of Thirty, and had many Children by her, but looked so fresh, that such as knew him

not, took him not to exceed half that Age.

In *Campania*, where the Air is temperate, ſerene and calm, Men of 80 years uſually Marry young Virgins, and have Children by them, which argues, that Age in Men hinders not Procreation, unleſs they be exhauſted in their Youth, and their Members ſhriveled up. If any ask why a Woman is ſooner Barren than a Man? I anſwer, the Cauſe is the natural Heat, which is more predominant in the latter than in the former; for ſince a Woman is more moiſt than a Man, as her Monthly Purgations do moſt evidently demonſtrate, as alſo the ſoftneſs of her Body; 'tis alſo apparent, that he doth exceed her in Native heat; and as for that heat, it is the chief thing that concocts the Humours, into good and proper Aliment, which the Woman wanting, grows fat, when a Man by reaſon of that heat melts his fat by degrees, and his Humours are diſſolved, but by the benefit thereof they are elaborated into Seed: And this may for the better Confirmation of what I propoſe, be added, That the Woman generally is not ſo ſtrong as a Man, nor ſo wiſe and prudent, nor hath ſo much reaſon, nor is ſo ingenious in contriving her Affairs, whereby the Faculties are hindered in their operation. And ſo I conclude my Aſſertion. CHAP.

CHAP. II.

General and Particular Rules laid down by Learned Physicians, how to proceed in getting a Male or Female Child; and of the Embryo *and Perfect Birth, and the fittest Season for Copulation.*

WHen a young likely Couple have Enter'd the holy State of Wedlock, and are desirous of Mutual Enjoyment for Generation-sake, which is the chief End for which Wedlock was ordain'd, and rather covet to be bless'd with one Sex than another, let them know first for certain, that the success of such things depends upon Divine Providence, tho' secondary Causes must be active and instrumental therein; and those are especially two: First, the Genital Humour, which is brought by the *Arteriæ Preparantes* to the *Testes* in the form of Blood, and there Elaborated into Seed by the Seminifical Faculty resident in them. To which may be added, the Appetite and Desire to Copulation, which fires the Imagination with unusual Fancies, or by the sight of a brisk Charming Beauty, whose wit and liveliness may much incite, and more inflame the Courage. But if Nature be enfeebled, then are there fit Artificial Remedies to restore it,

viz.

viz. Such Meats as moſt conduce to the affording ſuch Aliment as proves to make Seed abound, and reſtore the Decays of Nature, that the Faculties may freely operate: For as Dung and good Manuring reſtores Ground that is worn out and heartleſs, even ſo ſeaſonable and proper Diet operates to the reſtoring the faint heart, weak ſpirit, coldneſs and drineſs of the Genital Parts, and reduceth the weakneſs of the Nerves to their Temperament, and removes Impediments obſtructing the Procreation of Children. Then ſince Diet may and will alter the evil ſtate of the Body to a better, it is neceſſary, that ſuch as are ſubject to Barrenneſs ſhould eat ſuch Meats only as tend to render them fruitful; and among ſuch things as are inducing and ſtirring up thereto, are all meats of good Juyce, that nouriſh well, & make the Body lively & full of Sap: Of which Faculty are all hot moiſt Meats: for according to *Galen*, the ſubſtance of Seed is made of the pure concocted and windy ſuperfluity of Blood; from whence we may conclude there is in many things a power to accumulate or heap up Seed, as alſo to augment it; and other things of force to cauſe Erection, as Hen-Eggs, Pheaſants, Woodcocks, Gnatſappers, Thruſhes, Black-birds, young Pigeons, Sparrows, Partridge, Capons, Almonds, Pine-Nuts,

Nuts, Raiſins, Currants, all ſtrong Wines moderately taken, eſpecially thoſe made of the Grapes of *Italy*; but Erection is chiefly cauſed and provoked by *Satyrium*, *Eringoes*, Creſſes, *Eryſimum*, Parſnips, Artichoaks, Turnips, Rapes, Aſparagus, Candi'd Ginger, Gallinga, Acorns bruiſed to Powder and drank in Muſcadel, Scallions, Sea Shell-Fiſh, *&c.* All theſe, tho' excellent Reſtoratives, will not have preſent Operation, but you muſt uſe your ſelf to them for a conſiderable time, or elſe you will reap little or no Benefit by them. The Act of Coition being over, (wherein the force of Imagination is certainly very prevalent in the cauſing of the Child to be of this or that Sex) the Woman (ſay the Antients) muſt gently repoſe on her right ſide, with her Head lying low, and her Body ſinking down, that by ſleeping in that poſture, the Cells on the right ſide of the Matrix may prove the Place of Conception, in which is the greateſt force of Generative heat, which is the chief Inducement to the Procreation of Male Children, and rarely fails to anſwer the expectation of thoſe that experience it, eſpecially if they keep themſelves warm, and without much motion, leaning for the moſt part to the right, and drinking a little Spirit of Saffron and Juyce of Hyſop in a Glaſs of *Mullaga* or *Aligant*, when

when they lie down and riſe, for the ſpace of a Week. Now the fitteſt time (ſay they) for the Procreation of Male Children, is when the Sun is in *Leo*, and the Moons Sign is *Virgo*, *Scorpio*, or *Sagitarius*.

This Order they will alſo have obſerved for a Female Child, by lying as aforeſaid, on the left ſide, and ſtrongly fancying a Female in the time of Procreation, eſpecially if the *Woman* drink the Decoction of Female *Mercury*, four days from the firſt day of Purgation; the Male *Mercury* (both Herbs ſo called) having the like Operation in caſe of a Male Child; for the Juyce or Decoction of theſe Simples, are of force, the one to purge the right, and the other the left ſide of the *Womb*, and thereby open the Receptacles, making a way for the Seminary of Generation: And the beſt time to Copulate for this Sex, is, when the Moon is in the wane, and the Sign in *Libra* or *Aquarius*; for then they will be of a moſt gentle affable temper, very fair, and perfect in all their Members. *Avicenna*, an Author of good repute, deſcribes the time of Procreation thus: *When* (ſaith he) *the Menſes are ſpent, and the Womb is cleanſed, which is commonly in five days, or ſeven at moſt, if a Man lie with his Wife from the firſt day ſhe is purged to the fifth, ſhe will conceive a Male; but from the fifth to the eighth day, a Female; and from the*

eighth

eighth to the twelfth, a Male again: But after that number of days, peradventure neither diſtinctly, but both in an Hermaphrodite..

In a word, They that would be commended for their Wedlock Actions, and be happy in the fruit of their Labour, muſt obſerve to Copulate at diſtance of time, not too often, nor yet too ſeldom, for both theſe hurt Fruitfulneſs alike; for to eject immoderately, weakens a Man, and waſtes his Spirits, and too often cauſes the Seed by long continuance to be ineffectual, and not manly enough. And thus much for the firſt general and particular; from whence I ſhall proceed to the ſecond; which is, To give the Reader to underſtand how the Child is formed in the Womb, and what Accidents it is incident to, how nouriſhed, and when brought forth.

Certain it is, there are various Opinions concerning this matter; therefore I ſhall, for the ſatisfaction of the Curious, lay down the Opinions of the Learned; as thus: Man conſiſts of an *Ovum* or Egg, impregnated in the *Ovaria*, or Teſticles of the Woman, by the more ſubtle part of Mans Seed; but there is a forming Faculty and Vertue in the Seed from a Divine and Heavenly Gift, it being abundantly endued with Vital and Etherial Spirit, which gives ſhape and form to the *Embryo*; ſo that all the parts and bulk of

of the Body which is made up in the ſpace of many Months, and is by degrees framed and formed into decent and comely Figure of a Man, do conſiſt in that, and are adumbrated thereby: On which Holy *David* contemplating fell into his Divine Rapture and Admiration, expreſſed in *Pſal.* 138. *I will praiſe thee, O Lord, becauſe I am wonderfully made: Thy Works are wonderful. My Soul ſearcheth and knoweth it right well. Thou knoweſt all my Bones when I was faſhioned in the ſecret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were faſhioned. Thy Knowledge is wonderful unto me, whereby I was made, I cannot underſtand it,* &c. And Phyſicians that have narrowly contemplated Mans Nature, conſtitute four different times wherein this Microſm or little World is framed and perfected in the Womb.

The firſt is immediately after Coition, and is ſaid to be perfected in the firſt Week if no Eflux happen, which ſometimes fall out through the ſlipperneſs of the Matrix, or the head thereof that ſhifts over like a Roſe-bud opening on a ſudden by reaſon of ſome cold diſtemper, or over wearineſs in Travel.

The ſecond time of forming is conſtitu-

ted

ted when Nature and the force of the Womb, by the use of her own inbred forces and virtue, makes a manifest mutation in the Conception, so that all the substance seems congealed Flesh and Blood, which happens about the 12 or 14 day after Copulation; and though this Concretion or fleshy Mass abound with hot fiery Blood, yet it remains undistinguishable without form of figure, and may be called the rough draught, or *Embrio*, and well likened to Seed which is sown in the ground, which through kindly heat and moisture grows up by degrees into a perfect form, either in Plant or Grain; or as when a Potter fashions a Vessel out of a rude Lump of Clay.

The third time to make up this Fabrick, is set when the principal Parts shew themselves evidently and perspicuously, as The Heart, from whence proceeds the Arteries, the Brain, from which the Nerves proceed like many small Threads running through the whole Body, and the Liver, whose Office it is to seperate the Bile from the Blood, brought to it by the *Vena Portæ*. The two first, are the Seeds and Fountains of Life, that nourish and support each part of the Body; in framing which, the Faculty of the Womb is busied from the time of Con-

Conception to the eighteenth day of the firſt Month,

But laſtly, which time reacheth to the 28 or 30 day, the outward parts are ſeen exquiſitely elaborated and diſtinguiſhed by Joynts, and then the Child begins to grow and pant; from which progreſs of days, by reaſon the Limbs are divided, and the whole frame is perfect, it is no longer held an imperfect Child or *Embrio*, that is, a Concretion that ſprings forth, but is held to be a perfect and abſolute Child. Males for the moſt part are perfect by the 30 day, but Females ſeldom till the 42 or 45 day; and the reaſon why the one is ſooner perfected than the other, is, that the heat of the Womb is greater in producing the Male than the Female: For heat extends the humour like ſoft wax diffuſing and dilating it, and then by its force contracting, framing and faſhioning it, ſo heat and vigour of the Body, and Alacrity of Nature in the Man makes the Male to move in 3 months, but the Female rarely under 4, at which time alſo his Hair and Nails come forth, and the Child begins to ſtir, kick and tumble in the Womb; ſo that the motion is plainly perceived, and the Women are troubled with nauſeating and loathing of their meat, and oftentimes covet and gredily long for things

things contrary to Nutriment, as Coals, Rubish, Chalk, Lime, Starch, Oat-meal, raw Flesh and Fish, or the like, which desire proceeds from a former contraction of evil humours, occasioning impure Blood in their containing Vessel within, and often occasions abortion and miscarriage; some Women, as it has been noted by divers Authors of Credit, have been so extravagant in their longings, that they have coveted *Hob Nails, Leather, Mans-Flesh, Horse-Flesh* and the Flesh of divers Ravenous Beasts, for want of which they have cast their Birth untimely, or the Child has continued dead in the Womb for many days, to the eminent hazard of the Womans life: But to proceed in this great mystery, I shall unfold by what means the Infant is sustained in the Womb, and the posture it there remains in.

The disputes among both Philosopers and Physicians, with what, and by what way the *Fœtus* is nourished, have been very great; some affirming, by Blood only, from the *Umbilical* Vein; others only by Chyle, received in by the Mouth, but the Truth is, it is nourished diversly, according to the different Degrees of Perfection, that an *Ovum* or Egg passes from a Conception to a *Fœtus* ready for the Birth.

But

But before we proceed, it will not be amiſs to explane, what we mean by this *Ovum*, or Egg. You muſt know then, that there are in the Generation of the *Fœtus* two principles, Active and Paſſive; The Active is the Man's Seed, which is elaborated in the Teſticles out of the Arterial Blood and Animal Spirits. The Paſſive Principle, is an *Ovum* or Egg, impregnated by the Man's Seed. For to ſay that Woman has true Seed, is falſe and erroneous. But the manner of Conception is thus. The moſt Spirituous part of Mans Seed, in the act of Generation, reaching up to the *Ovarium* or Teſticles of the Woman (which contain divers Eggs, ſometimes more, ſometimes fewer) fecundates one of them, which being conveyed by the *Ovi-ducts* to the bottom of the Womb, preſently begins to ſwell and grow bigger, and imbibes the moiſture that is ſent plentifully thither, after the ſame manner that Seeds in the Ground ſuck the fertile moiſture thereof to make them ſprout.

When the parts of the *Embryo* begin to be a little more perfect, and the *Chorion* becomes ſo thick, that the Liquor cannot ſoak through it, the *Umbilical* Veſſels begin to be formed, and to extend to the ſide of the *Amnios*, which they paſs through

and alſo through the *Allanteides* and *Chorion*, and are implanted in the *Placenta*, which gathering upon the *Chorion*, joyns it to the *Uterus*. And now the Arteries that before ſent out the nutritious juice into the Cavity of the Womb, open by their Orifices into the *Placenta*, where they depoſite the ſaid juice, which is drunk up by the *Umbilical* Vein, and conveyed by it, firſt to the Liver of the *Fœtus*, and then to the Heart, where its more thin and ſpirituous part is turned into Blood, whilſt the groſſer part of it, deſcending by the *Aorta*, enters the *Umbilical* Arteries, and is diſcharged into its Cavity, by thoſe Branches of them that run through the *Amnios*.

Aſſoon as the Mouth, Stomach and Gullet *&c.* are formed ſo perfectly that the *Fœtus* can ſwallow, it ſucks in ſome of the groſſer Nutritious juice that is depoſited in the *Amnios* by the *Umbilical* Arteries, which deſcending into the Stomach and Inteſtines, is received by the *Lacteal* Veins, as in aduſt Perſons.

The *Fœtus* being perfected, at the times before ſpecified, in all its parts, it lies equally ballanced, in the midſt of the Womb as in the Center, all on a Heap, and being ſomething long, is turned round, ſo that the Head a little inclines, and it lays its Chin

Chin on its Breaſt, his Heels and Ancles upon its Buttocks, its Hands on its Cheeks, and its Thumbs to its Eyes; but its Legs & Thighs are carried upward with its Hams bending, ſo that they touch the bottom of its belly: the former, & that part of the body which is over againſt us, as the Forehead, Noſe, Face, are turned towards the Mothers Back, and the Head inclining downwards towards the Cocyx or Rumpbone that joyns to the *Os Sacrum*, which Bone, together with *Os Pubis*, in the time of the Birth parts, and is loſened; whence it is that Male Children commonly come with their Faces downwards, or with their Heads turned ſomewhat *Oblique*, that their Faces may be ſeen; but the Female Children with their Faces upward, tho' ſometimes it happens that Births follow not according to Natures Order, but Children comes forth with their Feet ſtradling, their Necks bowed, & their Heads lying *Oblique* with their Hands ſtretch'd out, which greatly endangers themſelves and the Mother, giving the Midwife great trouble to introduce them into the World: but when all things proceed orderly and naturally, the Child, when Natures ſet bounds are accompliſhed, is deſirous to break its bounds, and come forth of the Womb; and by in-

and also through the *Allanteides* and *Chorion*, and are imparted in the *Placenta*, which gathering upon the *Chorion*, joyns it to the *Uterus*. And now the Arteries that before sent out the nutritious juice into the Cavity of the Womb, open by their Orifices into the *Placenta*, where they deposite the said juice, which is drunk up by the *Umbilical* Vein, and conveyed by it, first to the Liver of the *Fœtus*, and then to the Heart, where its more thin and spirituous part is turned into Blood, whilst the grosser part of it, descending by the *Aorta*, enters the *Umbilical* Arteries, and is discharged into its Cavity, by those Branches of them that run through the *Amnios*.

Assoon as the Mouth, Stomach and Gullet *&c.* are formed so perfectly that the *Fœtus* can swallow, it sucks in some of the grosser Nutritious juice that is deposited in the *Amnios* by the *Umbilical* Arteries, which descending into the Stomach and Intestines, is received by the *Lacteal* Veins, as in adust Persons.

The *Fœtus* being perfected, at the times before specified, in all its parts, it lies equally ballanced, in the midst of the Womb as in the Center, all on a Heap, and being something long, is turned round, so that the Head a little inclines, and it lays its

Chin

Chin on its Breaſt, his Heels and Ancles upon i s Buttocks, its Hands on its Cheeks, and its Thumbs to its Eyes; but its Legs & Thighs are carried upward with its Hams bending, ſo that they touch the bottom of its belly: the former, & that part of the body which is over againſt us, as the Forehead, Noſe, Face, are turned towards the Mothers Back, and the Head inclining downwards towards the Cocyx or Rumpbone that joyns to the *Os Sacrum*, which Bone, together with *Os Pubis*, in the time of the Birth parts, and is loosened; whence it is that Male Children commonly come with their Faces downwards, or with their Heads turned ſomewhat *Oblique*, that their Faces may be ſeen; but the Female Children with their Faces upward, tho' ſometimes it happens that Births follow not according to Natures Order, but Children comes forth with their Feet ſtradling, their Necks bowed, & their Heads lying *Oblique* with their Hands ſtretch'd out, which greatly endangers themſelves and the Mother, giving the Midwife great trouble to introduce them into the World: but when all things proceed orderly and naturally, the Child, when Natures ſet bounds are accomplished, is deſirous to break its bounds, and come forth of the Womb; and by in-

clining himſelf, he rouls downward; for he cannot longer be obſcured in thoſe hiding places, and the heat of the Heart can ſubſiſt without external reſpitation; wherefore being grown great, he is more and more deſirous of Nutriment and Light; when coveting the Etherial Air, he by ſtruggling to obtain it, breaks the Membrains & Coverings whereby he was reſtrained and fenced againſt attrition; and for the moſt part, with bitter pangs of the Mother, iſſueth forth to view the Days: commonly in the ninth Month; for then the Matrix divided, and *Os Pubis* being looſened, the Woman ſtrives what ſhe can to caſt forth her Burthen, and the Child doing the like to get forth by the help of its inbred ſtrength, the Birth comes to be perfect; but if the Child be dead, then more dangerous is the Delivery, tho' Nature, as a kind Commiſerator, often helpeth the Womans Weakneſs herein; but the Child that is quick and lively, labours no leſs than the Woman.

Now theſe are Births at 7 or 8 months, and ſome Women go to the 10th. Month. But of theſe, and the Reaſon for them, I ſhall ſpeak more largely in another place, & at preſent proceed to unravel other myſteries of Nature.

CHAP.

CHAP. III.

The Reaſon why Children are often like their Parents, and what the Mothers Imagination contributes thereto, whence grows the Kind, viz. *Whether the Man or Woman is the cauſe of the Male or Female Child,* &c.

THAT if a Woman in the Act of Copulation afford moſt Seed, her likeneſs will have the greater impreſſion upon the Child; but if on the contraty, then will follow the contrary effects; or if a proportionable quantity proceed from either, then will the Similitude depend upon either.

Lactantias is of opinion, That when a Mans Seed falls on the left ſide of the womb a Male Child may be gotten; but by reaſon it is the proper place for a Female, there will be ſomething in it greatly reſembling a Woman, *viz.* It will be fairer, whiter, and ſmoother, not very ſubject to have hair on the Body or Chin, long lank hair on the Head, Voice ſmall and ſharp, and the Courage feeble; and arguing yet further, he ſays, that a Female may perchance be procreated if the Seed fall on the right ſide; but then through extraordinary heat, ſhe will be very large boned, full of Cou-

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ine will be very large bored, full of Cou-

rage, indued with a big Voice, and have her Chin and Boſom hairy, not being ſo clear as others of the Sex; ſubject to quarrel with her Husband when married, for the ſuperiority, *&c.* In caſe of the ſimilitude, nothing is more powerful than the imagination of the Mother; for if ſhe conceive in her mind, or do by chance faſten her eyes upon any Object, and imprint it in her Memory, the Child in its outward parts frequently has ſome repreſentation thereof: ſo whilſt a man and Woman are in the Act of Copulation, if the Woman earneſtly behold his Countenance and fix her mind thereon, without all peradventure, the Child will reſemble the Father, nay ſo powerful is its Operation, that though a Woman be in unlawful Copulation, yet if fear or any thing elſe cauſes her to fix her mind upon her Husband, the Child will reſemble him, tho' he never got it. The ſame effect, according to the opinion of the Learned, proceeds from Imagination in cauſe of Warts, Moldſpots, Stains, Daſhes, and the figures of ſtrange things, though indeed they ſometimes happen thro' frights or extravagant longings; Many Women there are, that ſeeing a Hare croſs them when great with Child, will, through the ſtrength of imagination, bring forth a Child with

with a hairy-lip. Some Children again are born with flat Noſes, wry Mouths, great blubber Lips, & ill-ſhaped Bodies, and moſt aſcribe the reaſon to the ſtrange conceit of the Mother, who has buſied her Eyes and Mind upon ſome ill-ſhaped or diſtorted Creature, therefore it greatly behoves all Women with Child to avoid any monſtruous ſight, or at leaſt to have a ſtedfaſt mind, not eaſily fixed upon any one thing more than another. And this opinion *Pliny* confirms in his *7th* Book of natural things, and the *12th* Chapter. The famous Sr. *Thomas More* likewiſe confirms it, and diſcants merrily on a Paſſage of his times, wherein a Perſon having divers Children, would own none but one that was like him, when in the end it proved, by the aſſeveration of the Mother, that all, except that, were of his own begetting; but whilſt another man was mounted in his Saddle, ſhe fearing that he would come and detect her in the Act, had her imagination ſo fix'd on him, that as ſhe conceived, the ſimilitude could proceed from no other cauſe, wherefore it is apparent that likeneſs can confirm no Child to be a lawful Fathers own: Yet in manners, wit, and the propenſion of the mind, daily examples teach us that Children are commonly of the ſame condition

with their Progenitors, and of the ſame nature, but there is much in this; whether venery by uſed with great or weak deſire, for many are leſs inclined to it and not ſo hot, and conſequently not ſo deſirous of Copulation, but rather decline it, unleſs Civility to their Wives cauſe them to compliance therein, and then they proceed faintly and drowſily, whence it happens that the Children fall ſhort of the Parents nature, wit and manners, and hence it is that wiſe men frequently beget ſtupid ſlothful Children of feebie Minds, becauſe they are not much given to theſe delights. But as I ſaid on the contrary, when the Progenitors are not in venerious Actions, and do liberally and abundantly employ themſelves therein, it oftentimes happens that the Children are of the ſame deſires, manners, and actions of the mind, with their Parents. And thus much for the firſt point, now I ſhall proceed to the ſecond, which is to ſhew, what ſhare each of the Parents have in begetting the Child, *&c.* And firſt we will give the Opinion of the Ancients about it.

Though it is apparent (ſay they) that the Seed of man is the chief efficient and and beginning of action, motion, and Generation, yet that the Woman does afford ſeed, and effectually contributes in that par-

particular to the procreation of the Child, is evinced by ſtrong reaſons; in the firſt place, Seminary Veſſels had been given them in vain, and genital Teſticles inverted, if the Woman wanted Seminal exceſſence; for being Nature doth nothing in vain, therefore it muſt be granted that they were made for the uſe of ſeed and procreation and fixed in their proper places, both the Teſticles and Receptacles of Seed, whoſe nature and force is to operate, and afford fruitful vertue to the Seed: & to prove this, there needs no ſtronger Argument (ſay they) than that, if a woman do not uſe Copulation to eject her Seed, ſhe oftentimes falls into ſtrange Diſeaſes, as appears by young Widows and Virgins. A ſecond reaſon they urge, that although the ſociety of a lawful Bed conſiſt not altogether in theſe things, yet it is apparent, that the Female Sex is not better won, and appear more blith and jocund, than when they are often ſatisfied this way; which is an inducement to believe that they have greater pleaſure, and receive more content than a man: For ſince by Nature much delight accompanies the ejection by breaking forth of the ſwelling Spirit, and the ſtiffneſs of the Nerves, in which caſe the operation of the Womans part is double

ſhe ſuffering both ways, even by ejection and reception, whereby ſhe is more recreated and delighted in the Veneral Act.

Hence it is (ſay they) that the Child more frequently reſembles the Mother than the Father, becauſe the Mother confers the moſt towards its Generation: And they think it may further be inſtanced from the great love they bear them, for that beſides their contributing Seminal matter, they, during the time they are in the Womb, feed and nouriſh the Child with the pureſt Fountain of Blood; which Opinion *Galen* confirms, by allowing the Child to participate more of the Mother than the Father. And refers the difference of the Sex to the influence of menſtrual Blood; but the reaſon of the likeneſs he attributes to the force of the Seed; for as Plants receive more from fruitful ground than from the induſtry of the Husbandman, ſo the Infant in more abundance receives from the Mother than the Father; for firſt, the Seed of both is heaped and foſtered in the Womb, and there grows to perfection, being nouriſhed with blood. And hence they will have it, that Children for the moſt part effect their Mothers beſt, for it proceeds from the nearneſs of nature by a natural inſtinct, becauſe the Mothers forces were moſt

moſt imployed about 'em? for 9 Months, and ſometimes 10, ſhe nouriſheth the Child with her pureſt Blood, then her love towards it newly born, and the likelineſs do clearly demonſtrate, that the Woman affordeth Seed, and that Women do contribute more towards making the Child than Men. But in all this, the Ancients were very much in an Error, For the Teſticles (ſo called) in Women, do not afford any Seed, but are true Eggs anulogous to thoſe of Fowls and other Creatures; neither have they any ſuch Office as thoſe of Men, but are indeed an *Ovarium*, wherein theſe Eggs are nouriſhed by the Sanguinary Veſſels diſperſed through them, and from whence one or more (as they are fecundated by the Mans Seed ſeparated and are convey'd into the womb by the *Ovi duces*. The Truth of this is plain, for if you boil them their Liquor will have the ſame Colour, Taſt and Conſiſtency, with the white of Birds Eggs, to ſay that they want ſhells, is nothing at all; for the Eggs of Fowls, while they are in the Ovary, nay after they have fallen down into the *Uterus*, have no ſhell. And though when they are laid they have one, yet that is no more than a Fence, which Nature has provided them againſt outward Injuries, while they are

hatched without the Body, whereas thoſe of Women, being hatched within the Body need no other fence than the womb, by which they are ſufficiently guarded.

And thus much for the clearing of this point alſo; and now to the third thing propoſed, *viz.* Whence grows the kind, and whether the Man or the Woman is the cauſe of the Male or Female Infant.

The primal cauſe, as is juſtly due in this and all other Cauſes, we muſt aſcribe to God the Ruler and Diſpoſer of all things; yet many things by his high Sufferance, proceed in regular order by the Rules of Nature, and are carried by their in-bred motion, according to their uſual and natural Courſe without variation, tho' indeed by favour from on high. *Sarah* conceived *Iſaac*; *Hanna, Samuel*; and *Elizabeth, John* the *Baptiſt*; but theſe were to fulfill the Almighty's Decree; nor ſince thoſe times have the Prayers of the righteous been unſucceſsful, in obtaining Children; but paſſing over ſuch Supernatural and Extraordinary cauſes that have their peculiar effects: I ſhall proceed to ſpeak of things natural and common. The Ancient Phyſicians and Philoſophers ſay that ſince there are two Principles, out of which the the Body of Man is made, and which ren-

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der the Child like the Progenitors, and to be of one or the other Sex, *viz.* Seed common to both Sex, and menſtrual Blood proper to the woman only; The Similitude (ſay they) muſt needs conſiſt in the force of the Male or Female Seed, ſo that it proves like to the one or the other, as more or leſs plenty is afforded by either; but that the difference of Sex is not referred to the Seed, but to the menſtrual Blood, which is proper to the Woman; for were that force (ſay they) altogether retained in the Seed, the Mans Seed being of a hotter quality than the Womans, Male Children would be ſuperabundant, and none of the other Sex (or very rarely) would be propagated, whereof the kind of the Creature is attributed to the temperament of the active qualities, which conſiſt in heat and cold, and to the ſubſtance or nature of the matter under them, that is to the flowing of the menſtrual Blood: Now the Seed (ſay they) affords both force to procreate and form the Child, and matter for its Generation, and that in the menſtrual Blood there is both matter and force; for as the Seed moſt helps the material Principles, ſo likewiſe the menſtrual Blood, the potential Seed, is, ſaith *Galen*, Blood well concocted by the Veſſels that contain it, ſo that

Blood

Blood is not only the matter of generating the Child, but alſo Seed, in poſſibility that menſtrual blood has both principles, as matter, and faculty of effecting. The Ancients ſay further, that the Seed is the ſtrongeſt efficient, the matter of it being very little in quantity, but that the potential or efficient faculty of it is very feeble: wherefore, if the material part and principle of Generation, according to which the Sex is made, were only (ſay they) in the menſtrual blood, then would the Children be all, or moſtly Females, as if the efficient force was in the Seed, they would be all Males: but that ſince both have operation in menſtrual blood, Matter predominates in quantity, and in the Seed force and vertue. Deſervedly, ſaith *Galen*, the Child receives its Sex rather from the Mother than from the Father, although his Seed doth contribute ſomething to the material Principles, though more weakly. But as for ſimilitude, although Imagination (ſay the Ancients) be of extraordinary force, it is refer'd rather to the Father than the Mother, as to the quality of the Seed, at, or for a ſhort time after Copulation, but continnes not long ſo to do, for that the Womans Seed receiving faculty from the menſtrual blood, for the ſpace

of

of Nine months, over-powers the mans, as to that particular, becauſe the menſtrual blood flowing into the Veſſels, rather cheriſhes and augments the one than the other; from which it may be more eaſily conjectured, that the Woman not only affords matter to make the Child, but force and vertue to perfect the Conception, though the Womans Seed be fit Nutriment for the Mans, by reaſon of the moiſture and thinneſs of it, being more fit to frame, and make up Conception thereby; for as of ſoft Wax, and moiſt Clay, the Workman can frame what he intends, ſo, ſay they, the Mans Seed mixing with the Womans, as alſo with the menſtrual Blood, helps effectually to make the form and perfect part of Man; but (with all the reſpect and deference imaginable to the Wiſdom of the Ancients) we muſt needs ſay, that their ignorance in Anatomy, has led them into many and great miſtakes; and their *Hypotheſis*, of the formation of the *Embryo*, from a commixture of Seeds, and the Nutrition of it from the menſtruous blood, being altogether falſe, their Opinion in this caſe muſt needs be falſe alſo.

Therefore, to conclude this Chapter, we ſay, that although a ſtrong Imagination of the Mother, may ſometimes determine,

mine the Sex (that is, make it Male or Female, according as her Imagination is) yet the main Agent in this caſe, is the Plaſtick or formative Principle, which is the Efficient in forming the Child, that gives it this or that Sex, according to thoſe Laws and Rules that are preſcribed to it by the wiſe Creator of all things.

CHAP. IV.

A ſerious diſcourſe of the Soul of Man: That it is not propagated from the Parents, but is infuſed by God, and can neither dye nor corrupt; and what day of Child-bearing it is infuſed. Of the Immortality thereof, and certainty of the Reſurrection.

THE Soul of Man is of ſo Divine a Nature and Excellency, that Man himſelf can in no wiſe comprehend it, it being the inſulted breath of the Almighty, Immortal, and Incomprehenſible, but by him that gave it, it being, as it well may be termed, a part of himſelf; for *Moſes*, by Holy Inſpiration, relating the Original of Man, tell us, *That God breathed into his Noſtrils the breath of Life, and he became a living Soul.* Now as for all other Creatures, at his Word they were made, and had life, but the Creature that God hath appointed

appointed to ſet over his Works, was favoured with the more immediate hand of the Almighty, forming him out of the Duſt of the Earth, and ſecondly, condeſcending to breath into his Noſtrils the breath of Life, which implies that there was more care, and (if we may ſo term it) labour uſed about man, than about all other Creatures, or created things, he only partaking and participating with the Divine Nature, being made in his likeneſs, bearing the Image of God, that is, in Innocence and Purity, whilſt he ſtood firm, but in his Fall that lively Image was defaced; yet ſuch was the infinite Love of God towards him, that altho' he Rebelled againſt him, he would not altogether caſt him off, but found a way to reſtore him. Nay, ſo much in eſteem was he thought, not deſerving the leaſt favour, that the Son of God, the ſecond Perſon in the glorious Trinity, when the fulneſs of time was come, laying aſide his Crown of Stars, left the right hand of Glory, Majeſty, and the bright effulgence that adorned him, and deſcending, took upon him our Nature. O infinite and unſpeakable Love. Nay more, indured ſhame, reproach, ſcourging, buffetting, ſpitting on, and the Death of the Croſs, that he might bruiſe the

Head of the Serpent, and deliver Beloved Man from the Jaws and Brink of utter Ruine. And the better to confirm his love towards us, is aſcended on high, leading Captivity Captive, where he is ſo far from forgetting us, that he is become our Mediator, and makes daily interceſſion for us to the Father, whoſe offended Juſtice he has ſatisfied as to the Original Sin. But to come nearer to my purpoſe.

If Man would underſtand the excellency of the Soul, as far as it is capable of comprehending it ſelf, let him after ſerious Recollection, deſcend into himſelf, and ſearch diligently his own mind, and there he ſhall find ſo many admirable Gifts and excellent Ornaments, that it muſt needs ſtrike him with Wonder and Amazement, as Reaſon, Underſtanding, true Choice, ability of Wit, Memory, and divers other faculties, that abſolutely approve the Soul to be more admirable, than that any ſhould imagine it to be finite, or ſubject to Annihilation; yet by reaſon of its many Offices and Operations, whilſt in the Body it is ſpecified under ſundry dominations. For as St. *Auguſtine* ſaith, when it enlivens the Body, it is called the Soul; when it gives it knowledge, the judgment, the mind, when it recalls things paſt, the memory,

memory, whilſt it diſcourſeth and diſcerneth, reaſon, whilſt it contemplates the Spirit, whilſt it is in the ſenſitive parts of the Senſes; and theſe are the principal Offices whereby the Soul declares its power, and performs its actions; for placed in the higheſt part of the Body, and neareſt Heaven, it diffuſeth or diſperſeth effectually its force into every Member, not propagated from the Parents, nor mixed with groſs Matter, but the Infuſed breath of the Almighty, immediately proceeding from him, never paſſing from one to another, as fond and abſurdly the *Pithagoreans* have inſinuated in their Opinions, about the Tranſmigration of the Soul; and ſo vain were they, that they did not only imagine the Souls of deceaſed Men paſſed into new Born Infants, but into Beaſts alſo; and from thence it was they forbid the eating of Fleſh, and abſtained themſelves from ſo doing, leſt, as they fondly fancied, they might, as *Tertullian* Records it, Eat their Grand-father in a Calf. But ſuch frivolous and ſuperſtitious Notions, are to be rejected by Chriſtians, and thoſe true ones obſerved, which are both reaſonable and agreeable to humane Capacities; for *Orthodox Divines* conclude in general, that the Soul is given to every Infant by Infuſion,

Infuſion, when he or ſhe is perfected in the Womb, which happens about the 45th day after Conception; eſpecially for Males, that in likelihood will be born at the end of Nine Months; but in Females (who are of a weaker Conſtitution, and not ſo ſoon formed and perfected through the defect of heat) not till the fiftieth day.

And although this day in all caſes cannot be perfectly ſet down, yet *Hypocrates* has undertaken to give his abſolute opinion, when the Child has its perfect form, when it begins to move, and when born if in due ſeaſon; for in his Book of the Nature of Infants, he affirmeth, That if it be a Male, and he be perfect on the thirtieth day, move at the ſixtieth, he will come forth at the ſeventh Month; but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the 8th Month. Again, if he be perfectly formed on the 45th day, he will move on the 90th day, and be born in the Ninth Month. Now from theſe paſſings of days and months, it plainly appears, that the day of Forming being doubled, makes up the day of moving; and that day three times reckoned, makes up the day of Birth.

As for example, where 35 perfect the Form, if you double it, it makes 70; the day

day of motion and three times 70 amounts to 206 days, or 7 months, allowing 30 days to one month, and ſo you muſt conſider the reſt: But as for a Female, it is longer perfecting in the Womb, and the Mother ever goes longer with a Boy than a Girl, ſo that there is difference in the Accompt; for a Female formed in 30 days, moves not till the 70 day, and is born in the 7 Month; when ſhe is formed in the 40 day, ſhe moves on the 80 day, and is born in the 8 month: but if ſhe be perfectly formed on the 55 day ſhe moves on the 90, & is born in the 9 month; but ſhe that is formed on the 50 day, moves on the 100 day, then will ſhe be born in the 10 month. And thus have I more largely demonſtrated it to the Reader, that he may know the reaſonable Soul is not propagated by the Parents, but is infuſed by God when the Child hath its perfect Form, and is exactly diſtinguiſhed in its Lineaments.

Now as the life of every other Creature, as it is teſtified in the 17 Chapter of *Leviticus*, is in the Blood, ſo the life of Man conſiſteth in the Soul; the which, although Subject to paſſion, by reaſon of the groſs compoſture of the Body, in which it has a temporary confinement, yet it is immortal, and cannot in it ſelf corrupt or ſuffer change,

change, it being a spark of the Divine Mind, and a blast of Almighty Breath, that distinguishes Man from other Creatures, and renders him Immortal: and that every man has a peculiar Soul, it plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, *&c.* in Men. And this *David* observes, when he says, *God hath in particular fashioned the Hearts and Minds of all Men, and has given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoyced that God had given him a happy Soul, and Body agreable and suitable to it.

It has caused many Disputes amongst the Learned, especially *Philosophers*, in what part of the Body the Soul chooses, to reside: and some have given their opinion, that its residence is in the middle of the Heart, and from thence communicates its self to every part; which *Solomon*, in the Fourth of his *Proverbs*, seems to assert, when he says, *Keep thy Heart with all thy dilligence, because Life proceedeth therefrom*: but many curious Physicians searching the Works of Nature in Man's Anatomy, *&c.* do give it as their Opinion, that its chief Seat is in the Brain, from whence proceed the Senses, Faculties, and Actions, diffusing

fuſing the operations of the Soul through all parts of the Body, whereby it is enlivened with heat and force; but it doth communicate particular force to the Heart by Arteries, Carotides, or ſleepy Arteries, that part upon the Throat; the which if they happen to be broke, or cut, cauſe Barreneſs, and if ſtopped an Apoplexy; for there muſt neceſſarily be ſome ways through which the Spirits animal and vital may have intercourſe, and convey native heat from the Soul. For although the Soul is ſaid to reſide in one place, it operates in every part, exerciſing every Member which are the Souls Inſtruments, by which ſhe manifeſteth her power: but if it ſo happen that any of the Organical parts are out of Tune, the Work is confuſed, as it may appear in caſe of Idiots, Madmen, *&c.* Though in ſome of them, the Soul by forcibly working recovers her ſupernatural vigor, and they become right after a long diſpondency of mind, and in ſome it is loſt in this life. For as fire under aſhes, nor the Sun obſcured from our ſight by thick Clouds, afford not their full luſtre, ſo the Soul overwhelmed in moiſt and faulty matter, is darkned, and Reaſon thereby overclouded; and although reaſon ſhines leſs in Children than in thoſe that

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are arrived to maturity; yet no man mu
imagine that the Soul is an Infant, an
grows up with the Child, for then woul
it again decay; but it ſuits it ſelf to th
weakneſs of Nature, and the imbecility
Body wherein it is placed, that it may th
better operate. And as the Body is mo
and more capable of receiving its influenc
ſo it ſhews it ſelf in its proper luſtre, havin
its force and endowments at the time it e
ters the formed Child in the Womb, ſo
the Subſtance of it can receive nothing leſ
And thus much to prove that the Soul com
not from the Parents, but is infuſed by God
and the next thing now to be handled is i
Immortality; and thereby I ſhall demon
ſtrate the certainty of the Reſurrection.

That the Soul of Man is a divine Ra
infuſed by God, I have already made app
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muſt participiate of his Nature, and fro
thence conſequently be as Immortal as i
Original; for although all other Creatur
are indued with life and motion, yet wa
they a reaſonable Soul: and from then
'tis concluded, their life is in their Bloo
and that being corruptible, they periſh, an
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ſtamped with the Divine Image, is of a different nature: and though his Body be corruptible, yet his Soul cannot periſh, but muſt, when it is expelled its earthly Tabernacle, return to God that gave it, either to receive reward or puniſhment; now that the Body can ſin of it ſelf is impoſſible, becauſe wanting the Soul, it cannot act nor proceed to any thing either good or evil; for could it do ſo, additional ſins might be accumulated even in the Grave; but 'tis plain, that after Death there is a ceſſation; *for as Death leaves us ſo Judgment finds us.* And St. *John* in the Fifth Chapter of his Goſpel tells us, *That the hour ſhall come, that all that are in the Graves ſhall hear his Voice, and they that have done well ſhall come forth to the Reſurrection of Life; and they that have done evil, to the Reſurrection of Condemnation.* And Holy *Job* in the 14 and 19 Chapter, ſpeaking to the ſame purpoſes, ſays, *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth: And though after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, though my Reins be conſumed within me.* By this 'tis plainly proved, that the Soul is made of immortal Eſſence, incapable of death, having a place aſſigned it after

ter its ſeparation from the Body, till the day of the general Reſurrection, not in the Grave, but in a Manſion prepared by the Almighty for its Reception; and that through the mighty working of him that is able to ſubdue all things to himſelf, it ſhall again enter the ſame Body that was laid down, tho' the duſt thereof be ſcattered to the four Winds of Heaven; nay, ſuch force and vigour ſhall it have, that it ſhall, as it were, take up the Body; for *Job* poſitively ſays, *I ſhall riſe out of the Earth at the laſt day*, &c. Which being applicable to the future *Tence*, may be meant two ways, I ſhall, or will riſe? plainly foreſeeing the Reſurrection, he claimed it as the promiſe of his Creator. Nay, ſo far were the Heathens, by the Light of Nature, from doubting the Immortality of the Soul, that *Plato* in his *Phædro* thus reaſons; *viz. What conſiſts not of Elements* (ſays he) *is Immortal, and can never dye. The Soul is not made of Elements, nor of created matter, but came from God, and therefore it cannot dye*, &c. Then may it be without difficulty granted, that the Body which has been a long Companion of the Souls, will once again enjoy it, never more to be ſeparated; for the Body at the Reſurrection ſhall be incorruptible, and ſo as far from a capacity of periſhing

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any more as the Soul; made ſo by him that firſt created it. For St. *Paul* ſpeaking of the Reſurrection, ſaith, *He ſhall change our vile Bodies, and make them like his glorious body.* The conſideratian of which, makes him in another place cry out, *O the depth of of the Riches, of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and his ways paſt finding out. For who hath known the mind of the Lord, or who hath been his Counſellour? For by him, and through him, and to him are all things.* Nay the Reſurrection of mans Body may be proved by the renewing of many inconſiderable Creatures, and their returning to life after they ſeem dead; nay, ſome of them thereby alſo changed; as who hath not obſerved that when a Graſhopper is grown old, and hath caſt his skin, a lively new ſhrill inſect will come forth of it. From a dying and ſluggith Catterpiller comes out a lively painted Butterfly. From Ants a winged Fly. The Silk worm having ſpent her Bowels in weaving out her Web, after many days ſeeming dead and motionleſs, becomes a Butterfly, providing for increaſe by laying a number of Eggs, and then expires. But above all, the *Phœnix*, that the Learned *Lactantius* writes of, may put us in mind, if not confirm to us the Re-

ſurrection, for after ſhe has lived in the *Arabian Fields* (as ſome affirm) about 600 years, and finding her ſelf waſted with Age and Infirmity, ſhe gathers the ſprigs of *Caſſia*, Myrrh, Frankincenſe and other Aromatick Combuſtibles, when labouring with her Wings, ſhe firing them by the heat of the Sun, which in thoſe Countrys is exceſſive, ſhe expires upon the Funeral-Pile, when out of her Aſhes ſprings a Worm, and from that Worm another *Phœnix*, to ſupply her place; nay further, do we not behold Grain thrown into the ground, continue there for a ſeaſon as if loſt and dead, but when warmth and moiſture gives it force, it ſprings up, and bears a hundred fold: Yea, Herbs and Plants whilſt Winter with his Icy Arms graſps the Earth, ſeem dead, retiring as it were into the Grave, and wait the Reſurrection of the Spring. But to conclude as to this point the infinite love towards Man, may convince him that he was not made to be annihilated, ſince the ſecond perſon of the Trinity condeſcended to take his nature upon him. Even he who is the Wiſdom of the Father, and of whom the wiſe Man Teſtifies in the 3 of his *Proverbs*, viz. *I was with God in the beginning before any thing was made: I was with him from Eternity, when*

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he made the Heavens, I was there, when he compaſſed in the depth by a Law: I was preſent when he ſuſtained the Heavens above, and the Earth beneath: I was with him, ordering all things, and was continually delighted before him, recreating my ſelf in the Earth, and my delight was with the Sons of Men.

CHAP. V.

Of Monſters and monſtrous Birth, and the reaſon thereof, according to the Opinions of ſundry learned Men, with ſerious conſiderations, whether Monſters are endued with reaſonable Souls.

THat many monſtrous Births have happened contrary to the courſe of Nature, is evident, not only in this but in former Ages; wherefore I ſhall take ſome pains, for the ſatisfaction of the Reader, to inquire into the cauſe of ſuch prepoſterous forms.

Now a monſtrous habit or ſhape of Body is contracted divers ways, as from Fear, ſudden Frights, extraordinary Paſſio the influence of the Stars, the Moth ſtrange Imaginations and divers phant which the mind conceive deform t

dy, and render the Children of an improper ſhape, and many times not perfect in either Sex: ſometimes the whole courſe of Nature is changed, either when the Principles of Generation are vitiated, or the Organs unfit, ſo that the natural Faculties, to propagate and form the Child, cannot perform their Office exactly: for as the moſt ingenious Artiſt can bring nothing to perfection if his Materials be bad or out of order, ſo Nature wanting the force of her Faculties, or not having fit matter, muſt of neceſſity proceed preposterouſly in forming the Child. As in the Art of melting of Mettals it may be obſerved, if the matter be impure and not well cleanſed, the Veſſels or Receiver *Oblique*, and full of windings, not well joynted, the Corners ſet awry, and full of Chinks or Plates; if looſed or holds ill together, it is apparent men caſt ill ſhaped Figures. So if the Womb or the Matter be unfit or ill tempered, 'tis impoſſible, without an extraordinary over-ruling Providence; but above all, unſeaſonable or intemperate Venery, is the cauſe of ſo many monſterous ſhapes.

So the Low Country Women, eſpecially thoſe living near the Sea-ſide, being reſtleſs and troubled in Copulation, bring forth

forth miſhapen *Embrio*'s, or rude and deformed Burthens, not only without motion, but ſome that pant and are alive, and theſe moſt commonly happen in caſe of Sailors or Mariners, who coming home, raſhly marry or Run upon their Wives without any due regard to their Menſtrual Flux, or the Wombs cleanſing it ſelf to the Seaſon of the year, or the Moon or Suns progreſs through the Cœleſtial Signs; nor are the Women, without regard to the health or ſhape of their poſterity, leſs deſirous to receive them after a long ſeparation, which is not only exceeding hurtful to themſelves, for thence proceed not monſtrous and untimely Births only, but dangerous Diſeaſes often to thoſe who ſo raſhly proceed. The firſt (ſay the Ancients) is becauſe the Seed mixing with menſtrual Blood, contracts an unnatural maſs of corrupt Matter, which either turns to Miſcarriage, Abortion, or a Monſtruous and Deformed Birth, for by that means the faculty of the Womb (ſay they) looſeth its force to Generation, and ſucceſs of Breeding the Child, or if it try to come to any thing, it is at moſt ſome monſtrous Form, not ſhaped like a man, unleſs in ſome parts, which after a long continuance in the Womb, will come forth with great pain

and labour, not unlike to this, there is an Eflux that greatly troubles ſuch as by their inconſiderate raſhneſs are ſubject to it.

Our Women, becauſe Conception begins in the fourth Moon, when the Menſes flow down by force, and that Planet in conjunction, call it a Moon-Birth, of many kinds. And ſome are of opinion that this Conception may be made without the help of a Man, by force of Imagination, in thoſe that are extreamly Laſcivious; for that by often ſeeing and touching their Husbands, at the ſame time ſtrongly fancying themſelves in the Act, their Seed flows to the Blood, and is by the heat of the Womb formed into a foul Maſs, but arrives at no perfection. And to the ſame purpoſe is it when Men ſtrive againſt the Stream: entering into Copulation in the fourth and ſilent Moon, and in the fourth day of its Conjunction; for then not obſerving Natures Rules, he either loſeth his labour, or Generates a monſtrous Birth, or if it change, which is almoſt next to a miracle to be perfect, it is by the *Latins* called a Birth of the fourth Moon, becauſe the product is commonly unhappy in all the Series of its Life, having had its entrance by Generation, contrary to Natures orders; which *Moſes* conſidering, or being ſo commanded

manded by God, ſtrictly commanded the *Hebrew* men not to touch a Woman that was unclean of her Blood; and theſe that have been ſo raſhly profligate of either Sex, have many times by ſad experience found their wilful folly too late, but eſpecially the Female Sex; for by the violent concuſſion and motion uſed in Copulation and evil mixture, the contagion by degrees will ſeize upon the whole Body, cauſing the Pox and Leproſy: The like effects it has upon Men, if the Woman be infected, eſpecially if he deal with Whores at ſuch times, who commonly are infected, and may be accounted ſo many walking contagions, or Emiſſaries of the Prince of Darkneſs, for the Deſtruction of Mankind, and at this day the greateſt peſt and grievance of the Nation.

Theſe things rightly conſidered, no man need wonder at ſo many miſ-ſhapen Births and monſterous People, with ſcald Heads, bowed and diſtorted Legs, Arms, and Backs, wry Necks, crumpled Feet, incident to ſwellings and inherent Diſeaſes, eſpecially ſwellings in the Groin, Buboes, and Emerods, as alſo that their minds are dull, ſtupid, forgetful, fooliſh, mad, and unreaſonable, which are indeed the effects of unſeaſonable and unreaſonable Venery,

which every Creature but Man obſerves in the Seaſon Nature has allotted: and when their Females have conceived, they deſire no longer, but reſt ſatisfied.

Therefore let Man, who is indued with a rational Soul, and ought above all other Creatures to have dominion over his appetite and affection, conſider how cruel he is to his poſterity that brings ſuch miſchief upon them, and chiefly they are here to be underſtood that are conceived in the fourth Moon, when the Womans natural Flux is upon her, therefore all men ought to refrain, neither ſhould the Woman dare to copulate with Men, as better knowing when that is upon her, than ſome raſh inconſiderate and unexperienced Novices of the Maſculine Gender do; for the Children then conceived, want all or moſt of thoſe gifts and properties that Children begotten at ſeaſonable times are endowed withal, being capable of nothing that is good nor great; and if it ſo happen they do any thing well, they have ill ſucceſs in their Undertakings, by reaſon their natural Faculties are ſhort, not by their own but their Parents fault, who undecently in Procreation violate Natures Law, whence it is that many things are wanting to them, or elſe given them ſparingly, and with ſome ill

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qualities that others obtain bountifully, and then ſuffer no leſs loſs in their minds, for they want almoſt their common Senſes, and are extream dull, without the ſharpneſs of Wit, quickneſs of Invention, Council and Prudence that others have. *Lavinus Lemnius*, a famous Phyſician, tells of a Monſterous Birth from his own Knowledge, the Relation of which take in his Words, as I find them in his Book of Generation: *In former years* (ſays he) *there was a Woman an* Iſlander, *who had married a Mariner that took Phyſick of me, and after Copulation having conceived by him, her Belly began to ſwell to ſuch a vaſt magnitude, that one would have thought it could not have held to ſupport the Burthen*: When 9 months were expired, the Midwife was called, and firſt with great trouble ſhe was delivered of a rude Lump, which I conceive was a *ſuperfætation* after a lawful Conception; there were faſtned to it on both ſides two handles like two Arms, for the length and the faſhion of them, it panted and ſeemed to be alive as Sea fiſhes, called *Vitica*, and by the Dutch *Elſchowe*, which float in the Sea in Summer in infinite numbers, and being taken out they run abroad, and when you handle them melt with a burning and prickling left behind them,

whence they had their name, after this a Monſter came forth of her Womb with a crooked Back, long round Neck, and fiery Eyes, and a pointed Tail, being very nimble-footed, for as ſoon as it came forth it gave the affrighted Midwife the ſlip, and run up and down the Room to ſeek a hiding place, till at laſt one woman more couragious than the reſt, fell upon it with a Cuſhion and ſmothered it: This Monſter had ſucked the blood from the Child which came forth after it, being a Male, and ſo eaten the fleſh that it ſcarcely lived to be Chriſtened, nor could the woman be in a long time reſtored to her ſtrength; and farther adds, that upon his inquiry ſhe told him that it had proceeded (as ſhe thought) from unſeaſonable, and extraordinary, and inſatiable Venery: *Hereupon (ſays he) I preſcribed her a wholſome courſe of Life, and Medicines to reſtore her Forces; for ſhe was become wonderful Lean.*

Theſe, and many ſuch like things, ſhould teach all men and women to uſe decency and orderly proceedings in their mutual Embracings, leſt Nature wronged thereby, monſtrous Births enſue, in which reſpect ſome laſcivious People are much to be condemned, who ſuppoſe they may do what they liſt, and will by no means have their

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pleaſure bounded; and above all, Pocky and Gouty people are moſt Laſcivious, the one through the heat contracted in the Blood, and the other through the polite windineſs that paſſes through the veins, and afflicts the nerves; others again obſerve not whether their Stomachs be full or empty, or the meat be raw or digeſted, whether it be by day or night, nay, never regard the Seaſon nor opportunity of time, but as their luſt and deſire prompts them; but ſuch inſatiable Lechers ſeem to be, or at leaſt are wilfully ignorant, to what end they were created Male and Female, which was to beget Children and propagate their kind, not for obſcene purpoſes and beaſtly pleaſure; but at laſt they pay for their unruly luſt, when the diſorders of body, as Aches, Gout, and many Diſeaſes contracted thereby, Rack and Torment them.

The laſt thing in this Chapter to be conſidered, is whether Monſtrous Births have reaſonable Sou's, and whether ſuch ſhall appear at the day of Reſurrection; in diſcuſſing of which I ſhall cite the opinions of ſuch learned *Divines* and *Phyſicians*, as have made curious ſearch, and diligently weighed theſe great myſteries. And firſt it is their opinion, not jointly, but ſeverally, that all

all thoſe that are like men, according to the order of Generation, deduced from our primitive Parents, proceeded by natural means from either Sex, though they are deformed and of monſtrous ſhape, having notwithſtanding a reaſonable Soul, ſhall when they have run the date of Mortality, be capable of Reſurrection to Immortality: but thoſe that proceed not from man, but by the womans unnaturally mixing with other Creatures, ſhall not participate of Immortality, but periſh as brute Beaſts, becauſe ſuch a monſtrous Birth is not capacitated to receive a divine part or Soul, which ſhould entail him to the Reſurrection.

There are indeed amongſt the number of men and women, that tread the Terreſtial Globe, divers that are monſtrouſly deformed, and of horrid aſpect, with diſtorted Jaws, and Gogle-Eyes, and many other marks of deformity: but theſe, tho by their Parants raſhneſs in indecent or unſeaſonable Copulation, or the defect of Nature, being thus diſordered, yet are they referred to the number of Men and Women, becauſe they ſpeak, underſtand, and act, which demonſtrates them to have reaſonable ſouls; and therefore ſhall they ſtand upon the Earth at the laſt day, and at the

the Reſurrection all deformity ſhall be done away, and they ſhall appear in perfect ſhape, and the organical parts render the Soul, that ſhall then return a free ſcope to act and operate; but imperfect and abortive Birth, or miſchances, where the Limbs are not faſhioned or very imperfect, want a reaſonable Soul, it not being as yet infuſed by the Almighty, ſhall have no part in the Reſurrection.

Many Phyſicians there are, and indeed moſt of them make a difference between a miſchance and abortion: The former of which, ſay they, is when there is a Conception, but through the ſlipperineſs or weakneſs of the Womb, it drops out e're any ſhape is contracted, being only a Rude unframed Maſs properly called the Rudiments of a Child that ſhould have been, and a ſhadow of what was begun, but Abortion oft-times ſhews the parts of the Infant perfectly compoſed, which if it be caſt forth by fright or untimely force, and has not accompliſhed the days to receive the ſoul, then ſhall it not participate of Immortality; but if it be quick and caſt out, though it live not an hour after it is firſt enlivened, then it has received an Immortal Soul: for although many things are wanting

wanting in it, and it come not to its full Magnitude, yet in the Reſurrection all ſhall be made up that time would have produced. And as Children have many things in poſſibility, that with times Progreſs ſhew themſelves, as Teeth, Nails, Hair, and full Stature of Body, which increaſes by degrees, and come to perfection; ſo in the *Reſurrection*, all things that are defective ſhall be made perfect. Whoſoever therefore is born of the Seed of Man, and not of ſome foul matter or vitious Humour concurring, though his ſhape be monſtrous, yet as I ſaid, he ſhall riſe again from Death to Life, all defects being repaired by the divine Power, that then will manifeſt it ſelf no leſs than in Creation; nay more, for St. *Auguſtine* is of the opinion, it is eaſier to create men, than to raiſe them when they are dead, *&c.* Though the earthly matter, were ever ſcattered, is not periſhed in the ſight of God, who can with his Word recall it from the four Winds of Heaven, and reſtore it to its priſtine Vigour, nay though vaniſhed into Air and other Elements, or what Leanneſs or Hunger have conſumed, or Diſeaſes have waſted, or what is burnt to Aſhes, or is paſſed in the firſt Principles, or in the ſubſtance of ſome other Body, for the Fleſh

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ſhall be reſtored to whom it was taken, a his due that was borrowed from him, by the mighty working of him, who is able to ſubdue all things to himſelf: Thoſe that are men ſhall find this to be true, and thoſe Monſtrous ſhapes that proceed from them indued with Rational Souls, and participating the ſame nature with them, ſhall participate the ſame benefit of the Reſurrection.

CHAP. VI.

A more peculiar and Exact Treatiſe of the happy Eſtate of Matrimony, as 'tis appointed by God, and the true felicity that redounds thereby to either Sex, and to what end it was ordained.

CErtainly the joyning of Hearts in a Matrimonial ſtate, is of all conditions the happieſt, for then a Man has whom to unravel his thoughts to, as well as a ſweet Companion in his labour, he has an *Internas Senſus*, another ſelf, one in whoſe Breaſt as in a ſafe Cabinet, is repoſed, his inmoſt Secrets, eſpecially where Reciprocal love, and an inviolate Faith is centered, for there no cares, fears, jealouſies,

sies, mistrust, or hatred, can never interpose, for what man, as 'tis observed in holy writ, ever hated his own flesh, and indeed a Wife is no less, if rightly considered; for as our grand Parent well observed, she is or ought to be so esteemed of every honest Man, bone of his bone, and flesh of his flesh, *&c.* Nor was it the least care of the Almighty to ordain so near a Union, and especially for two causes, the first for increase of posterity, the second to bridle and bound Mans wandring desires and affections: nay that they might be yet happier, when God had joyned them together he blessed them, as 'tis in the 2*d.* of *Genesis*. *Columela*, no mean Author, considering and contemplating on this happy State, tells us out of the *Oeconomy* of *Zenephon*, that Matrimonial Conjunction appointed by Nature, is not only the most pleasant, but profitable course of Life, that may be entered on for the preservation and increase of Posterity, wherefore since the harbour of Marriage is most safe and a sure and delightful station of Mankind, who is exceeding prone by the dictates of Nature, to propagate his like, he does in no wise provide amiss for his own Tranquility who enters it, especially when he comes to maturity of years, for there are many abuses

buſes and errors in marriage, contrary to what was ordained: the which in the enſuing Chapter I ſhall expoſe to view, but to proceed.

Seeing our bleſſed Saviour and his Apoſtles deteſted obſcene and unlawful luſts, and pronounced thoſe to be excluded the Kingdom of Heaven, that polluted themſelves with Adultery and Whoring, I cannot conceive any objection can be made thereto, or what face ſuch lude Perſons can have to colour their impieties, who hating Matrimony, make it their ſtudy how they may live freely and licentiouſly without Marriage, but certainly in ſo doing they rather ſeek to themſelves torment, anxiety and diſquietude, then certain pleaſure, beſides the hazard of their Immortal Souls: for certain it is, that mercenary love, or as the Wiſe man calls them, Harlots ſmiles, cannot be true and ſincere, and therefore not pleaſant, but rather a Net layed to betray ſuch as truſt them, into all miſchief, as *Solomon* obſerves by the Youngman, who turned aſide to the Harlots Houſe going, ſaid, *as a Bird to the Snare of the Fowler, or as an Ox to the Slaughter, till a Dart be ſtruck through his Liver.* Nor in this caſe can they have Children, thoſe ſweat and indearing pledges of conjugal Love,

Love, or if they have, they will rather redound to their ſhame than comfort, Harlots likewiſe are like Swallows, ſinging and chattering to their morning walk and ſummer ſeaſon of proſperity, but the black ſtormy Winter of adverſity coming, they take wind and paſs into other regions, to expand themſelves before a warmer Sun, but a virtuous chaſt Wife, fixing intire love upon her Husband, and ſubmitting to him as her Head, and him by whoſe direction ſhe ought to ſteer in all lawful courſes, will like a faithful companion ſhare patiently with him in both adverſities, run with cheerfulneſs through all difficulties and dangers, though ne're ſo hazardous, to preſerve or aſſiſt him in poverty, ſickneſs, or whatever elſe is incident to human frailty, acting according to her duty in all things, when a proud imperious Harlot will do no more than ſhe liſt, even in the proſperous day, and is like a Horſeleech ever craving and never ſatisfied, ſtill ſeeming diſpleaſed if ſhe have not every thing ſhe deſires, not regarding the ruin or miſery of him ſhe with flattering and feigned charms pretends to admire, and dote upon him, uſing to confirm her Hypocriſy, with Crocodiles tears, vows, and a thouſand proteſtations, faintings and ſwoonings,

ſwoonings, when her Gallant is to depart for a while, or ſeems to deny her immoderate deſires, but this laſts no longer than ſhe can gratifie her Appetite, and prey upon his Fortunes. *Conradus Gneſſner* tells us a ſtory, *That a young man travelling from* Athens *to* Thebes, *met by the way a beautiful Lady, as to his Appearance ſhe ſeem'd adorned with all perfections of Beauty; glittering with Gold and Precious Stones, who ſaluted him, and invited him to her Houſe in an adjacent Village, pretending to be exceedingly inamoured of him, and declaring ſhe had a long time watched the opportunity to find him alone, that ſo ſhe might declare the extream Paſſion ſhe conceived for him.* When he came to her houſe he found it to appearance very ſumptuouſly built, and gloriouſly furniſh'd, with whatever could ſeem coſtly and gay; which ſo far wrought upon his covetous inclination, that he reſolved to put off his intended Journey, and comply with her deſire; but whilſt ſhe was leading him to ſee the pleaſant places, came by a Holy Pilgrim, who perceiving in what danger the Youth was, reſolved to ſee him in his right Senſes, and ſhew him what he imagined real was quite otherwiſe; ſo that by powerful Prayer the miſt was taken from before the Youths Eyes, when as he beheld

beheld his Lady ugly, deformed, and monſtercus, and that whatever had appeared glorious and beautiful, was only traſh. Then he made her confeſs what ſhe was, and her deſign upon the young man, which ſhe did, ſaying, *She was a* Lamiæ *or* Fairy, *and that ſhe had thus inchanted him on purpoſe to get him into her power, that ſhe might devour him.* This Paſſage may be fitly alluded to a Harlot, who draw thoſe that follow their miſguiding lights into places of danger and difficulty, even till they have ſhipwracked their Fortunes, and then leave them to ſtruggle with the tempeſtuous Waves of adverſity. But on the contrary, a loving, chaſt, and even-tempered Wife, ſeeks what ſhe may to prevent ſuch danger, ſtriving on the one hand to preſerve it, as much as the other does to deſtroy it: And in a Word, as there is no content in the Embraces of a Harlot, ſo there is no joy greater than in reciprocal love, and the indearing Embraces of a loving, obedient, and chaſt Wife; nor is that the principal end for which Matrimony was ordained, but further, that Man might lawfully procreate his like, and increaſe in his Generation to repleniſh the Earth. To conclude, a virtuous Wife is a Crown and Ornament to her Husband,

and

and her price is above Rubies, but the ways of a Harlot are deceitful.

CHAP. VII.

Of Error in Marriage, and what they too frefrequently are, and the prejudice that ariſe thereby.

IF any be deſirous to enter into the Holy State of Matrimony, let them obſerve their ability and Conſtitution of Body, and not run themſelves raſhly upon ill conveniencies; for thoſe who marry too young may rightly be termed to marry unſeaſonably, not conſidering their inability, nor examining the force of nature, for divers there are before they are ripe for the conſummation of ſo weighty a matter, who either raſhly of their own accords, by the inſtigation of Bawds, Procurers or Marriage-brokers, or forced thereto by their Parents, who covet a large dowry, take upon them this yoke to their great prejudice: *Lavinus Lemnius*, ſays that he has known ſome of them, who before the expiration of a year, have been thereby ſo infeebled aud weakned, that all their vital moiſture was exhauſted, ſo that he was, upon

upon their applying themſelves to him, obliged with Medicaments to reſtore their ſtrength that was fallen and ſunk down, wherefore his advice is, that it is no way convenient to ſuffer Children, or ſuch as are not of age to marry or get Children: But whoſoever propoſeth to Marry muſt chiefly obſerve this, that he chooſe one to his Companion and Partner in his felicity, that is of an honeſt Stock and proceeding from temperate Parents, though her dowry be not ſo large as he could wiſh, that he obſerve the converſation, and find therein that ſhe is chaſt, well bred, and of good manners. For a Woman as the Comedian ſaith, if ſhe hath good conditions has portion enough. That of *Alcumena* in *Plautus* is a witty ſaying, which all Maids and other of the Female Sex ſhould retain freſh in remembrance: I do not think (ſaith ſhe) that to be my dowry which is called ſo; but Chaſtity, Modeſty, and a ſettled deſire to fear God, to love my Parents, and agree with my kindred, to obey my Husband, to be bountiful and to do good to ſuch as are vertuous and honeſt. Now if ſhe proved as good as ſhe promiſed, ſuch a Wife was to be valued above the price of Rubies.

'Tis

'Tis a duty incumbent upon Parents, to be careful in bringing up their Children in the ways of vertue, and have ever a regard that they ſully not their honour and reputation, eſpecially the Females, and moſt of all Virgins when they grow up to be marriagable; for if through the unnatural ſeverity of rigid Parents they be croſſed and fruſtrated in their love, many of them out of a mad humour, if temptation lies in their way, throw themſelves into the unchaſte Arms of a ſubtile charming Tempter, being through the ſoftneſs of good nature and ſtrong deſire to purſue their Appetite, eaſily induced to believe Mens flatteries and feigned vows of promiſed Marrriage, to cover the ſhame; and then too late the Parents find the effects of their raſh Severity, which brought a laſting ſtain upon their Family. Now as 'tis an Error in marrying too young, ſo is unequality of Marriage between Age and Youth, as a young Man, who to make his Fortuue, marries to a Woman that for age might be his Grand-mother, between whom; for the moſt part, jealouſies and diſcontents happen, nor is it poſſible ſuch Women ſhould have Children, be the Man never ſo ſprightly and young. The like may be ſaid, though with a little more excuſe, when

when an old doting Fellow marries a young Virgin in the Summer Seaſon of her Youth and Vigour, who whilſt he ſtrives and vainly ſtrains to pleaſe her, is the ſooner wedded to the Grave. For as in Child hood or Green youth, 'tis unfit and unſeaſonable to think of Marriage, ſo in old Age to marry unequal, is altogether the ſame; for they that enter upon it too ſoon, are ſoon exhauſted and fall into Conſumption and divers other Diſeaſes; and thoſe that procraſtinate and marry unſeemly, fall into the like ill conveniencies on the other ſide, having only the honour to be dubbed a Knight of the forked order, and have their names inrolled in the Colony of Cuckoldom, eſpecially if their Wives have not been trained up in the Paths of Virtue, and lie too much open to Importunity and Temptation of lewd and debauched Men. And thus much for Errors or over-ſights in raſh, unſeaſonable, or prepoſterous Marriages.

CHAP.

CHAP. VIII.

The Opinions of the Learned concerning Children conceived and born within the ſpace of ſeven Months, with lively Arguments upon the Subject, to prevent ſuſpicions of incontinency, and the bitter Conteſts that thereon too often ariſe between Man and Wife. To which is added, Rules for knowing the diſpoſition of Mans Body by the Genital parts.

CErtain it is, that many bitter Quarrels have riſen thro' miſunderſtanding, when ſolid reaſon would have rectifyed the Judgment, and have prevented the conception of ſuch an evil; and from whence does this ariſe, but through Suſpicion and Jealouſie, when indeed it is many times founded upon a ſlender Foundation, as the new married Womans being brought to Bed before the Expiration of nine Months, which is vulgarly taken from the time of Conception to the Birth: to remove which groundleſs Suſpicion, I ſhall endeavour, not that 'tis common dare I avouch, but that 'tis poſſible, and has been frequently known, that Children have been born at Seven Months; but the matter being wholly left by the Law-

yers, who decide Controverſies to th
Phyſicians to judge of, it is in their powe
to determine, by inſpecting the Chil
whether it is a Child of 7, 8, 9, or 1
months. *Paul* the Counſellour has th
Paſſage in his nineteenth Book of Pleading
viz. It is now a received truth, that
perfect Child may be born in the 7 month
by the Authority of the learned *Hypocrate*
And therefore we muſt believe, that
Child born at the end of the 7th month
in lawful Matrimony, may be lawfull
begotten. *Gellen*, in the 6th Chapter
his third Book, handleth this Argumen
but rather according to Mens Opinion
than according to the truth of th
buſineſs, or from natural Reaſons, wh
ſuppoſeth there is no certain time ſet fo
bearing Children. And from the Authorit
of *Pliny*, who makes mention of a Woma
that went 13 months with Child: But a
to what concerns the 7th month, ſait
Lemnius, I know many married People i
Holland that had Twins, who lived to e
ſtream Old Age, their Bodies luſty, an
their Minds apt and lively; wherefor
their Opinion is fooliſh, and of no mo
ment, who aſſert that at ſeven months
Child cannot be perfect and long lived
and that he cannot in all parts be perfect
til

till the 9th Month: and thereupon this Learned Author proceeds to tell a paſſage from his own knowledge, as follows: Of late, *ſaith he*, there happened a great diſturbance amongſt us, which ended not without Blood-ſhed; and was occaſioned by a Virgin, whoſe Chaſtity had been violated, deſcending of a Noble Family, and ever before that time held to be of unſpotted fame: Now ſeveral there were who charged the Fact upon a Perſon of Note, *viz.* a Judge Preſident of a City in *Flanders*, who ſtrongly denyed the Fact, ſaying that he was ready to ſwear it upon the Holy Evangeliſt, that he never had Carnal Copulation with her, and that he would by no means therefore be taken for the Father of the Child that was not his: and further alledged that he verily believed that it was a Child born in ſeven Months, and that himſelf was many miles diſtance from the Mother of it when it was conceived, whereupon the Judges before whom the hearing was, decreed, That the Child ſhould be viewed by able Phyſicians, as alſo Experienced Women, and that they ſhould make their report, who having made diligent inquiry, all of them with one accord, concluded the Child (without reſpecting who was the Father) was a Child

Born within the ſpace of ſeven Months that it was carried in the Mothers Womb but 27 Weeks, and ſome odd days, but if ſhe could have carried it to full 9 Months the Childs Parts and Limbs would have been more firm and ſtrong, and the Structure of the Body more compact and faſt, for the Skin was exceeding looſe, and the Breaſt-bone that defends the Heart, and the Sword-like Griſtle that lies over the Stomach were higher than naturally they ſhould be, not plain, but crooked, and ſharp Ridged, or pointed like thoſe of young Chickens that are hatched at the beginning of the Spring. And being a Female Infant, it wanted its Nails upon her Fingers, and the outmoſt Joynts of her Fingers, upon which from the Muſculous or Cartilaginous matter of the Skin, Nails that are very ſmooth do come, and by degrees harden, ſhe had inſtead of Nails a thin Skin or Film; as for her Toes, there was not the leaſt appearance of Nails about them, by reaſon that they wanted the heat that was communicated to the Fingers from the nearneſs of the Heart. Theſe and the like weighty matters being conſidered, and above all, one Gentlewoman of Quality that aſſiſted, affirmeth that ſhe had been the Mother of 19 Children, and that divers of them

them had been born, and lived at 7 Months, they without favour to any party made their report that the infant was a Child of 7 Months, and ſo muſt be accounted though it was born within the ſeventh Month, for that in ſuch caſes the revolution or circuit of the Moon ought to be obſerved, which perfects it ſelf in 4 bare weeks or ſomewhat leſs than 28 days, in which ſpace of her revolution the Blood being agitated by the Moons force, the courſes of the Woman flow from them, which being ſpent and the Matrix cleanſed from the Menſtrual Blood, which happens on the 5th day, then if on the 7th day a Man lie with his Wife, the copulation is moſt natural, and the conception beſt, and a Child then gotten may be born in the 7th month, and prove very healthful, ſo that upon this report, the ſuppoſed Father was pronounced innocent, upon proof that he was an hundred miles diſtance all that month in which the Child was begot: And as for the Mother ſhe ſtrongly denied that ſhe knew the Father, being forced in the dark and that thro' fear and ſurprize was left in ignorance.

As for Coition, it ought not to be had unleſs the Parties be in health, leſt it turn to the diſadvantage of the Children ſo begotten, creating in them, through the a-

bundant ill humour, divers lingring and languiſhing Diſeaſes; wherefore Health is no where better to be diſcerned than by the Genitals of the Man, wherefore Midwives and other skilful Women, in former days were wont to ſee the Teſticles of Children, thereby to conjecture or gueſs at their temperate and ſtate of Body, and young men may know thereby the Signs or Symtoms of life and death, for if the caſes of the Teſticles be looſe and feeble, and the Cods fall down, it denotes the natural faculties and vital Spirits, which are the props of Life, are fallen: But if the ſecret part be wrinkled and raiſed up, it is a Sign all will be well: but that the Event may exactly anſwer the Prediction, it is neceſſary to conſider what part of the Body the diſeaſe poſſeſſeth; for if it chance to be the upper part that is afflicted, as the Head or Stomach, then will it not ſo well appear by the Members, which frequently are unconcerned with ſuch grievances; but the lower part of the body exactly ſympathizing with them, their livelineſs on the contrary, makes it apparent; for Natures force and the Spirits that have their intercourſe, firſt manifeſt themſelves therein, which occaſions Midwifes to feel the Genitals of Children

to

to know in what part the grief is reſident, and whether life or death be portended thereby, the Symptom being ſtrongly communicated by the Veſſels that have their intercourſe with the principal Seats of Life.

CHAP. IX.

The cauſe of the Green-ſickneſs in Virgins, with its Symptoms, and Directions for its cure: Together with the chiefeſt occaſion of Barenneſs in Women, and by what means to remove the Cauſe, and render them fruitful.

THE former of theſe ill conveniencies is too apparent in Virgins, eſpecially ſuch as are of a Flegmatick Complexion, evidently ſhewing it ſelf by diſcolouring the Face, in making it look green, pale, or of a dusky yellow, which proceeds from raw undigeſted humours, nor only doth it appear to the Eye, but ſenſibly afflicts ſuch as it poſſeſſes, with difficulty of breathings, pains in the Head, Palpitation of the Heart, unuſual beatings and ſmall throbings of the Arteries in the Temples, Neck and Back, many times caſting them into Fevers, if the humour be very vitious, alſo loathing of Meat, and diſtenſion of the

Hypocondriack part, by reaſon of the irordinate efflux of menſtruous Blood to the greater Veſſels, and by reaſon of the abundance of humour, the whole body is often troubled with ſwelling, or if not, at leaſt the Thighs, Legs, and Ankles all above the Heels. And alſo there is a wearineſs of the whole Body, without any reaſon at all for it.

The *Galeniſts* ſay, that this Diſtemper proceeds chiefly from the obſtruction of thoſe Veſſels that are about the Womb, occaſioned by the abundance of groſs, viſcid and crude humours ariſing from the ſeveral inward cauſes; but there are alſo outward cauſes, which have a ſhare in the production of it, as taking cold on the Feet, drinking of water, Intemperance in Diet, and alſo the eating of things which are wholly contrary to Nature, *viz.* raw or burnt Fleſh, Aſhes, Coals, old ſhoes, Chalk, Wax, Nut-ſhells, Mortar, Lime, Oat-meal, Tobacco-Pipes, which occaſion not only a Suppreſſion of the *Menſes*, but likewiſe obſtructions through the whole Body. Therefore the firſt thing neceſſary to eradicate the Cauſe, is matrimonial Conjunction, and ſuch Copulation that may prove to the ſatisfaction of her that is afflicted; for by that means the *Menſes* will begin to flow accord-

according to their natural and due Courſe, and the Humours being diffuſed and diſperſed, will ſoon waſt themſelves, and then no more matter being adminſtred to increaſe them, they will vaniſh, and a good temperament of Body will return: but in caſe ſuch a Conjunction cannot be had ſo ſoon as neceſſity requires, then let the Damſel Blood in the Ankle, and if ſhe be about 16, you may do it likewiſe in the Arm, though ſuffer her not to bleed overmuch, eſpecially if the Blood be good. If the diſeaſes be of any continuance, then is it to be eradicated by purgation, preparation of the humour being firſt conſidered, which may be done by the Virgins drinking Decoction of Guaicum, with Dittany of Creet: but the beſt Purge in this caſe ought to be made of Aloes, Agrick, Senna, Rhubard: And then for ſtrengthning the Bowels and opening Obſtructions, Chalybeet Medicines are chiefly to be uſed. The Diet muſt be moderate, and ſharp things, as Vinegar, *&c.* be by all means avoided. And for the unobſtructing of the Humour, take prepared Steel, Bezoar-ſtone, the Root of Scorzonera, and Oyl of Chriſtal in ſmall Wine and let the Diet be moderate, but in no wiſe let Vinegar be uſed therewith, nor upon any other occaſion. And in ſo obſerving

ſerving, the Humours will be dilated, diſſipated, and transfuſed, by which means the Complexion will return, and the Body be lively and full of vigour. And now ſince Barrenneſs daily occaſions diſcontent, and that diſcontent creates difference between Man and Wife, or by immoderate grief frequently caſts the Woman into one or other violent Diſtemper; I ſhall ſomewhat largely treat thereof.

Sterility proceeds from divers Cauſes, but moſt commonly from ſome defect in the Organs of Generation. Upon the womans Part it moſt commonly happens, from the ſtrict cloſure of the mouth of the Womb, which will not admit the Seed, and ſometimes from the ſtraitneſs of the Share Bone, which denies entrance to the *Penis*; Sometimes alſo from Ulcers or Excreſcencies in the Neck of the Womb. To theſe may be added too much Fatneſs, which ſtraitens the paſſage of the *Matrix.*

Moſt of the Ancients are of Opinion, that Conception is hindered commonly by the Humidity and Moiſture of the Womb, when by reaſon thereof it cannot retain the Seed; or by bad Humours heaped up there and corrupting it, or ſtrange defect of the menſtruous Blood. But certain it is that it proceeds, either from ſome Tumour, Ulcer,

cer, Excreſcence, or by ſome fault or other of the Womb, *Ovaria*, or *Ovi-Ducts*. For if the Eggs are not impregnated with the *Aura virilis*, or Seminal Spirit, there can be no Conception, (the Teſticles of VVomen having no ſuch Office as thoſe of Men, but containing Eggs analogous to thoſe of Fowl and other Creatures.)

Now if the Orifice of the womb be cloſed that the Seed cannot enter, or rather the two VVings or *Nymphæ*, ſo far that the *Penis* cannot paſs the Neck of the VVomb, it muſt be opened by an Inſtrument, and ſubject to this defect in Nature are many VVomen, eſpecially in hot Countries, but moſt of all in *Egypt*, where the Chyrurgions are forced with ſilver Inſtruments, to make way for the Inſtrument of Generation, a thing not altogether unpracticable in *England*.

In caſe the neck of the VVomb be ſo ſtrait that the Yard cannot enter, then is the caſe to be inquired into, whether it be naturally ſo, or proceed from ſome ſwelling, or Schirrus either within or without, and if any ſuch thing appears, it is for the moſt part incureable, but if it be a natural ſtraitneſs, then ſupple it with a Tent dipped in Oyl of Roſes and the white of Eggs, and drink Chamomile Poſſet ſweetned with Sugar-

Sugar-Candy, Morning and Evening; and by the operation thereof, the VVomb will in all parts diſtend, or if it ſo happen in a young VVoman, Nature will increaſe the paſſage, and time produce things fitting to their mutual Satisfaction; but let no man by violence endeavour to force the Paſſage, leſt he break the Veſſels, nay endanger the Bladder it ſelf, which has been broke with ſuch violent Intruſion, and ſo coſt the VVoman her life.

If the neck of the VVomb be ulcerated, or any Excreſenſes happen there, which equally hinder Copulation, then may they be known by the pain and ſhooting upon the leaſt compreſſure, and the iſſuing forth of putrid Humour, and ſometimes Blood if the Ulcers be great, and the *Menſes* flow, the VVater hot, pains ariſing in the fore part of the Head, and oftentimes they occaſion gentle Fevers.

And theſe obſtructions of Generation happen divers ways, ſometimes from external cauſes, *viz.* Raſh Phyſick, hard Labours, or exceſſive Copulation; and ſometimes from internal, as the Corruption of the Secun line, the Courſes too long retained, or obſtructed heat, and overflowing of the urinal Veſſels, Virulent Gonorrhæas, Pox, Inflamation turned into Apoſtume, Humours

Humours flowing from divers parts of the Body, and ſettling there; all which muſt be duly conſidered.

Now ſome are in the outward part, and may be the eaſier come at, and external applications as are moſt convenient applied thereto; but thoſe that cannot be come at, muſt be cured if poſſible by injection; the beſt injection in this caſe is as follows; *viz.*

Break four Eggs, and take the Whites only, the which beat with an equal quantity of Roſe-water, mingled with Plantain-water, Litherage of Gold, Camphire, Bole-Armonick, Ceruſe, of each a dram, half a dram of Green Copperas, all which well beaten, diſſolved, and mixed together, ſtrained through a fine Cloth, and with a Syrringe inject it Morning and Evening till the grief ceaſe; and if it ſmart that it cannot be well endured, you may ſometimes inject warm Milk to cleanſe the putrified matter.

Others there are that are not ſo violent, and therefore admit of any eaſie Cure, not being ſo deep, known by a putrid Greeniſh matter that flows from them. To cure this, take Water wherein Barley has been boiled, Honey of Roſes, new Milk and Sugar, with the Decoction of Lentils, and

after

after them gentle Aſtringents muſt be applied. Some again are ſordid, having much contagious Humour flowing from them; to cure which, ſtronger Medicaments muſt be applied: others there are that eat into the Fleſh, having a green Contagion flowing from them, to cleanſe which Aloes and Wormwood concocted in white Wine are moſt requiſite.

Another ſort of Ulcers there are which appear long eating away the skin from off the Neck of the Womb, and are diſcerned by the Blood and pain they occaſion, immediately upon the concreſſion appearing in the Neck of the Womb, much like Chilblains, occaſioned by ill lying, extraordinary Venery, by violent inflammation or flux of ſharp humours: The beſt cure after a gentle purge, is an aſtringent Glyſter, and after that to anoint them with the Greaſe that fryes out of a Ladle often uſed in a Kitchin, when it is held to the Fire, mixed with *Unguentum album*, or *Pomatum*. If the defect be in the Seed through tenderneſs of age in the Woman, then the beſt remedy is, convenient Diet, moderate exerciſe and temperate Air, together with patience in the man, till nature in proceſs of time operates ſo effectually that all things appear and conſpire to mutual

If

Cheeſe, Milk, and raw food, eſpecially Lettice, Endive, Spinage, Beets, Nuts, Cherries, Purſlain, Oynions, Garlick, and the like, they all being hurtful to Generation: Nor muſt ſhe drink nor uſe Vinegar, nor eat the Fat of meat too frequently, but the Womb muſt be cleanſed from the over abundant moiſture, with the Decoction of Hearts Tongue (an Herb ſo called) Cummin, Fenel, and Anniſeed, and ſtrengthned with the Sirup of Wormwood, and for a gentle operative Purge in this caſe, take half an ounce of Laudanum, Beeſwax, Sheeps Suet, and Agarick, of each a like quantity, melt and bruiſe them, after which make them up into little Pills and take three in a morning, and next to them take of this conception to the bigneſs of an Nutmeg, *viz.* The ſhavings of Ivory, Aſh Keys, Yellow and wild Rape Seed, Siler, Montanus with red and white Behen, of each one Dram [illegible], Galinga, Long pepper, C[illegible] Mace, Balſamwood Roſemary [illegible]rs, *Blatiæ*, *Bezaria*, Gentle Marj[illegible] and Pennyroyal, of each 4 Scruples, Palm, Bugloſs, Cittern, Reils, of each two Scruples, Pearl diſſolved or beaten to powder one Scruple, Musk two Grains, White-Sugar one pound and an half, bruiſe them and ſeeth them over a gentle

gentle fire, in as much Malmsey as will make them into a Confection. This Confection is indeed a most singular and approved one in all cases of Barrenness, where cold or obstructions of the Vessels do occasion weakness in the Womb.

Other causes of Barrenness there are when the Woman grows fat, (as we have said before) so that the Caul swelling and bearing beyond its bounds with its fatness, obstructs the Passage into the Womb; to prevent which, the Woman must not sleep over-much, especially in the day time, not feed riotously, but exercise her self in walking, or moderate Exercises, and often use Purgation and strong Glysters made of such Herbs and Drugs that are hot and dry, which will in a short time remove such Obstructions.

But a more dangerous cause of Barrenness than yet I have named, are the Whites which are contracted by an inordinate Erudition of an Excrementitious Humour, collected through the Vitiousness of the Blood, incident to Young and Old, at such times as they are capable of Generation; and therefore the Cure must be hastned by reason that in short time it derides Art, and renders Women inevitably barren, occasioning Leanness, Consumption, Melancholly

ly, Dropſie, falling of the Womb, ſwooning, Convulſions, which renders it difficult and dangerous in long continuance, though in the beginning it may be eaſily removed. In the Cure of this, let *Phlebotomy*, or Blood letting, be avoided, for as much as the bad humour muſt be by no means recalled to defile the Blood, the Diſeaſe it ſelf being a ſufficient weakning of the body and vital Spirits. Firſt, then to diſcuſs the Humour, in order to its Expurgation, take two ounces of Guaicum, the like quantity of China, and Lentilck-wood, boil them in Water and Honey, drinking a pint freſh made each morning: Then to dry up the Contraction of the Veſſels, or Humour that lodged there, take the Root of Filipendula, beat it to powder, and drink it in White Wine Morning and Evening: As alſo for Aſtringents, uſe bones burnt and beat to powder, likewiſe the aſhes of Capons Dung ejected after a long time ſteeping in fair Water: The Patient muſt likewiſe avoid ſleeping upon her Back, leſt the Humour deſcend and contract in the Veſſels of the Womb, but let her be rubbed often to diſperſe them, that they ſettle not in any one place.

Sometimes this occaſion of Barrenneſs hap-

happens through the violent attraction of the Womb, and then appears ſigns of afflictions of the Womb, the flux not being ſo great, to cure which Suffumations are the moſt proper, and thoſe may be made of Frankinſence, Laudanum, Santalum, or Maſtick: The Woman upon ſuch occaſion, having great regard to her ſelf that ſhe take not cold, or proceed to intemperate Diet.

Many Women there are whoſe violent luſts contracts a heat that either deſtroys the Eggs, or hinders them from being impregnated. In this caſe 'tis requiſite to avoid hot Air, ſoft lying, hot Meats and Spices, and requiſite to Bleed in the Baſilick Vein, purge moderately with *Decoctum Epithymi*, and juice of Roſes each two drams and an half, Whey half a pint, mix them together and drink them faſting in the Morning, and ſo continue 4 hours after, or for want of the former, you may take *Triphera Sraſenica* and Rhubarb, of each half a dram, pulverized and mixed with 2 ounces of Syrup of Roſes, Violets, or Endive; but the moſt excellent reſtorative to cool and moderate the Temper in this caſe, is Diet-drink made as followeth, *viz.* Take Piſtachia-Nuts, and Eringo-Roots, of each half an ounce, of Saffron a dram,

dram, Lignum Aloes, Gallinga, Caryophillata, Mace, red and white Behen, and Baulm Flowers; of each 4 Scruples, ſhavings of Ivory, Rind of Caſſia, each two Scruples, Syrup of confected Ginger 12 ounces. White Sugar ſix ounces, add to theſe twelve ounces of Baulm VVater, and ſet them over a gentle fire, permitting them to ſeeth, then take it off, ſuffer it to cool, and put more water to it, ſtirring the ingredient; laſtly increaſing them with a Scruple and a half of Musk and Amber, then ſtrain out the Liquid part and boyl it up again into a Conſerve, of which let the VVoman eat 3 times a day, but not exceeding the bigneſs of a walnut at a time. The times moſt convenient are Morning, Noons, and Nights, and this let her continue till ſhe finds her body in temper.

Another occaſion of Barrenneſs proceeds from the obſtruction of thoſe Veſſels, through which the monthly purgations flow, in which caſe open the Baſilick vein, and take from hence a moderate quantity of blood, after which take *Hiera compoſita*, and *Oppopanax*, of each half a dram, and a dram of Syrrup of Gilliflowers, make them into 7 Pills, take them in the Morning and ſleep upon them a conſiderable time, then drink off half a pint of ſugered wa[ter]

water, and 3 hours after, a portion of Syrup of Vinegar compounded: For want of this take Syrup of Eupatory, 3 quarters of an ounce, Female Mugwort, and Elecampaine Root, of each an ounce, with Syrup of a Vinegar a proportionable quantity, mix them together, and take them, when made into an Electuary, Morning and Evening, to the quantity of an Hazel-Nut at a time; and if the Courſes flow not within a ſhort time after, let a peſſary of Muſk, Amber, Wood of Aloes, and Aſh-Keys, of each 2 Grains, Saffron half a Scruple, Hares Renet an ounce, be put into the VVomb Tent wiſe, and continue there for the ſpace of a day, and it will remove the obſtruction, cauſe the Courſes to flow, and in ſhort time render the woman capable of Generation. And thus, Reader, have I, with much caution, performed my promiſe in theſe particulars; and the next thing I ſhall proceeed to, amongſt other matters relating to the Myſtery of Generation, are the ſigns of Virginity, *&c.*

CHAP.

CHAP. X.

Virginity what it is, in what it conſiſts, and how violated; together with the Opinions of the Learned in the point of mutation of Sexes in the Womb, during the Operation of Nature in framing the Body.

SEeing many ignorant people have boaſted their Knowledge as to the firſt particular, and ſome Virgins have undergone hard Cenſures through the ignorant Determinations of ſuch as have taken upon them to diſcuſs the matter; I thought it altogether neceſſary to clear the Point, that ſo for the future the Conceited might not be indulged in their vain opinion, nor by traducing others prejudice the Female Sex, whoſe vertues are frequently ſuch as do not only require our admiration, but imitation. Then ſince the myſterious word Virginity has puzled many to define it, I mean the cauſe from whence it ariſes, for the word barely in it ſelf ſignifies the prime chief, or beſt of any thing: but as to the point in hand, the main matter bears the following Conſtruction. It is obſerved by the curious ſearchers into Natures ſecrets, that in young Maids or Females, in the *Sinus Pudoris*, or in that place that is by ſome called the Neck of the Womb, is that

that pendulous production vulgarly called the Hymen, but more rightly the *Clauſtrum Virginale*, and in *French* it is termed the *Button de Roſe*, or Roſes Bud, for that it much reſembles the Bud of a Roſe, expended, or a Clove-Gilliflower, from whence it derived the Word *Defloro*, to Deflower, or the Deflowring of Virgins, becauſe moſt are of opinion that the Virginity is altogether annihilated, when this Duplication is fractured and diſſipated by violence, and that when it is found perfect and intire, no penetration has been made. Alſo ſome learned Peyſicians are of opinion, that there is no either Hymen or Skin expanded containing blood in it, which divers imagine in the firſt Copulation, flows from the fractured expanſe.

Now this *Clauſtrum Virginale* or Flower is as it were compoſed or conſiſting of 4 Caruncles, or little Buds like Myrtle berries: which in Virgins are full and plump, but in Women flag and hang looſe; and theſe are placed in the four Angles of the *Sinus Pudoris*, joyned or held together by little Membrains, and Ligatures like Fibres, each of them ſituate in the Intreſticles or Spaces between each Caruncle, with which in a manner they are proportionably diſtended, which Membranes being once delacerated,

lacerated, denote Devirgination, and many curious Coxcombs prying into this Secret the firſt night of their Marriage, and finding their Wives defective in this Point, have ever after held them in evil eſteem, concluding it happened thro' the effect of Copulation with ſome other, who had been entertained in the chambers of *Venus*. Nay, one I knew that upon this vain fancy took ſuch conceit that he would never go to bed with his Wife; when to undeceive ſuch Idiots, it is affirmed by the Learned, that ſuch fracture may happen divers ways, by accident as well as Copulation with man, *viz.* by extraordiuary ſtraining, violent coughing, immoderate ſneezing, ſtopping of Urine, and violent motion of the Veſſels, inforcibly ſending down the humors, which preſſing for paſſage, break the Ligatures or Membrane, ſo that the intireneſs or fracture of this thing commonly taken for the Virginity or Maiden-head, is no abſolute Sign of diſhoneſty: though certain it is, that in Copulation 'tis more frequently broke than otherwiſe.

Once at an Aſſize held for the County of *Rutland*, a young Man was put upon Tryal of life and death, which Tryal was founded upon an Indictment, for forcing a Virgin, when after divers queſtions asked, and

the Maid ſwearing poſitively to the matter, naming the time, place, and manner of the Action, it was upon mature Deliberation reſolved, that ſhe ſhould be ſearched by a skilful Chyrurgeon and two Midwives, who were to make their report upon their Oaths, which after due Examination they accordingly did affirm, that the Membranes were intire and not dilacerated, and that it was their Opinion, for that Reaſon, that her Body had not been penetrated, which ſo far wrought with the Jury, that the Priſoner was acquitted, and the Maid afterward confeſſed ſhe ſwore againſt him out of revenge, becauſe he had promiſed to marry her, and then declined it. And thus much concerning Virginity: And now I ſhall proceed to the ſecond particular, which is, *Reader*, to ſhew you the Opinions of divers learned men in relation to Natures operation in changing Sexes in the Womb.

This point is of much neceſſity, by reaſon of the different Opinions of men relating to it Therefore before any thing poſitive can be aſſerted, it will be altogether convenient to recite what has been delivered, as well in the negative as the affirmative. And firſt of the firſt *Severius Plinens*, who argues for the negatives writes thus. The Genital parts (ſaith he) of both Sexes, are

are ſo unlike other, in Subſtance, Compoſition, Situation, Figure, Action and Uſe, that nothing is more unequal, and by how much more all other parts of the body, (the Breaſts excepted, which in Women ſwell more, becauſe of their ſecondary uſe) have an exact reſemblance, ſo much the more, in reſemblance are the Genital parts of one Sex, compared with the other unalike, and if their Figure be thus different, much more is their uſe. The Venereal Appetite alſo proceeds from different cauſes for in men it proceeds from a deſire of Emiſſion, and in women from a deſire of Completion, in women alſo the chiefeſt of thoſe parts are concave and apt to receive, but in Men they are only porous, and in a Woman Solid.

Theſe things conſidered, I cannot but wonder (added he how any one can imagine that the Genital Member of Female Births ſhould be changed into thoſe that belong to Males) ſince by thoſe parts only the difference and diſtinction of Sexes is made, nor can I well impute the reaſon of this vulgar Error to any thing but the miſtake of unexpert Midwives, who have been deceived by the evil confirmation of the parts which in ſome Male Births may have happened to have had ſome ſmall

protruſion, not to have been diſcerned as appeared by the example of a Child Chriſtened at *Paris*, by the Name of *Joan*, as if it had been a Girl, when as afterwards it proved a Boy, and on the contrary the over-far extenſion of the *Clytoris* in Female Births, may have occaſioned the like miſtakes. Thus far *Pliny* proceeds in the negative, yet notwithſtanding his negation there are not wanting divers learned Phyſicians that have aſſerted the affirmative, of which number *Galen* is one, a Man (ſaith he) is different from a Woman in nothing elſe but having his Genital Members without his Body: and this is certain, that if Nature having formed a man, would convert him into a woman; ſhe hath no other task to perform, but to turn his Genital member inward, and a woman into a man by doing the contrary. But this is to be underſtood of the Child when it is in the Womb, and not perfectly formed, for divers times Nature hath made a Female Child, and it has ſo remained in the Belly of the mother for a month or two, and afterward plenty of heat increaſing in the Genital Members, upon ſome occaſion they have iſſued forth, and the Child has become a Male, yet retaining ſome certain Geſtures, unbefitting the Maſculine Sex,

Sex, as Female Actions, a ſhrill Voice, and more feeble than ordinary. Contrariwiſe, Nature often having made a Male, and cold Humours flowing to it, the Genitals have been inverted, yet ſtill retaining a man-like faſhion, both in Voice and Geſture.

Now theſe opinions conſidered, I am rather inclinable to believe the latter as a thing altogether probable, for there is not that vaſt difference between the Members of the two Sexes, as *Pliny* would have us believe there is, for the woman has in a manner the ſame Members with the man, though they appear not outwardly, but are inverted for the conveniency of Generation, the main difference being that one is more ſolid than the other, and that the chief reaſon of changing Sexes is, and muſt be attributed to heat or cold ſuddenly or ſlowly contracted, which operates according to its greater or leſſer force. And thus much for theſe two particulars, leaving which I ſhall proceed to lay down ſeaſonable and neceſſary inſtructions or directions for Midwives, *&c.* opening in that diſcourſe a Cabinet of many rare Secrets not vulgarly known, and indeed only fitting to be known to ſuch as may obſerve and put them in practice for the publick good, and in no wiſe convert them to obſcenity.

CHAP. XI.

A Midwife, how ſhe ought to be qualified.

THoſe that undertake this great task, ought by no means to enter upon it raſhly or unadviſedly, but with all imaginable caution, well weighing and pre-conſidering that ſhe is accountable for all the miſchief that befalls through her wilful ignorance or neglect; therefore let not unskilful women take upon them this Office, barely upon pretence of their maturity of years and Child-bearing; for in ſuch for the moſt part there are divers things wanting that ought to be obſerved, which is the occaſion ſo many Women and Children are loſt: now as for a Midwife, in relation to her Perſon, theſe things ought to be obſerved, *viz.* She muſt not be too old nor too young; neither extraordinary fat, nor weakned by leanneſs, but in a good habit of Body, not ſubject to Diſeaſes, Fear, nor ſudden Frights; her Body well ſhaped, and neat in her Attire, her Hand ſmooth and ſmall, her Nails ever pared ſhort, not ſuffering any Rings to be upon her Fingers during the time ſhe is doing her Office, nor any thing upon her Wriſts that may obſtruct: and to theſe ought to be added, Activity and a convenient Strength, with much

much caution and diligence: not ſubject to Drowzineſs nor Impatience.

As for her Manners, ſhe ought to be courteous, affable, ſober, chaſte, and not ſubject to paſſion: bountiful and compaſſionate to the Poor, and not covetous when ſhe attends upon the Rich.

Her Temper chearful and pleaſant, that ſhe may the better comfort her Patients in their Afflictions: nor muſt ſhe at any time make over-much haſte, tho her buſineſs be urgent in another place, leſt by indangering the Mother or the Child, ſhe diſgrace herſelf, and forfeit Heavens Bleſſing upon her Endeavours for the future.

Of Spirit ſhe ought to be prudent, wary and cunning, but above all, to have the fear of God before her Eyes, and to imploy the Talent he has lent her to his Glory.

CHAP. XII.

Things worthy to be obſerved by Midwives, tending to their Advancement, and what they ought to avoid, &c.

LET her that undertakes this Office, attended with many circumſtances of danger and diſgrace, take good heed to what I ſhall relate. In the firſt place, let her be diligent to leave nothing unſearched which may be advantagious to her practice,

never imagining her ſelf ſo perfect but ſhe may add to her Knowledge by ſtudy and experience; yet never let her apply any remedies in that caſe, unleſs ſhe has tryed them, or known them tryed with Succeſs, or at leaſt is conſcious of their force, that they will do no harm, doing nothing in that nature, to practice upon poor or rich, but ſpeaking freely of what ſhe knows, and giving reaſon for the farther Confirmation thereof, by no means daring to give directions for ſuch Medicines as will cauſe Abortion, to pleaſure thoſe that have unlawfully conceived, which to do, is a high degree of Wickedneſs, and may be ranked with Murder: but if any come to her with ſpecious pretences, let her ſend them to able *Phyſicians*, and neither for fair words nor lucre, to won to hearken to them. If ſhe be ſent for, let her know to whom ſhe goes; and be careful therein, leſt by laying any one that has an Infectious Diſeaſe, as the Pox, *&c.* ſhe get it, and ſo ſpoil other Women, as a Midwife once did, who laying a Strumpet, that had an Inveterate Pox, which occaſioning a Bubo upon her right hand, and ſhe not leaving off her Calling, ſpoiled divers women, not the Women only, but the Men alſo, to whom it was communicated by their Wives, which made them

them think hard of each other, and for a long time could not imagine how it happened; but at laſt it was diſcovered by an able *Phyſician*, and the Midwife for ever after debarr'd her Practice; and not ſo only, but followed with Curſes even to her Grave. She muſt likewiſe obſerve, that ſhe entertains no great belly'd Women at Bed and Board in her Houſe, leſt thereby ſhe bring a Scandal upon her ſelf, and ſo loſe her Practice. If the Birth at any time be hard and difficult, ſhe muſt not be diſmayed, but chear up the woman, and try her utmoſt Skill to make the Labour eaſie, Directions for which ſhall hereafter be inserted; nor muſt ſhe ever think of any thing but doing well, and uſing her utmoſt skill, cauſing all neceſſary things that are proper for the work, conſolation of the woman, and reception of the Child to be in a readyneſs; and above all let her uſe her diligence, either by perſwaſion or otherwiſe, to keep the Woman from being unruly in her pangs, leſt thereby ſhe deſtroy both her ſelf and her Child, and not in any wiſe to proceed too haſty in her buſineſs, but wait Gods leaſure in all things, and by no means let her ſuffer her wits to ſcatter; by diſmay or doubt, if things go not well, for fear it diſorders the Senſes, and a Perſon that

keeps her wits together, is capable of giving aſſiſtance in weighty affairs, for when we are moſt at a plunge, then there is moſt need of prudence to ſet things right. And ſeeing ſhe can never be an expert Midwife that has no further knowledge than of the external parts, I ſhall not think it amiſs briefly with modeſty, to proceed in deſcribing the generative part of Woman; as they have been Anatomized, by the learned of the preſent and paſt Ages, and ſhew the uſe of ſuch Veſſels, *&c.* as are contributing to Generation.

CHAP. XIII.

Of the Genitals of Women, External and Internal to the Veſſels of the Womb.

WAs it not for the benefit of Practitioners and Profeſſors of the Art of Midwifry, I ſhould above all things ſpare to Treat of theſe particulars becauſe they may be turned by ſome Laſcivious and lude Perſons into ridicule; but they being abſolutely neceſſary to be known. I will hope the beſt, and proceed in order.

The parts that offer themſelves to view, without any diduction, at the bottom of the Belly, are the *Fiſſura Magna* or the Great Chink, with its *Labia* or Lips, the *Mons Veneris* and the Hair, Theſe parts are

are called by the General Name of *Pudenda*, becauſe when they are bared they bring *Pudor* or Shame upon a woman. The *Fiſſura magna* reaches from the lower part of *Os Pubis* to within an Inch of the *Anus*. It is leſs and cloſer in Maids, than in thoſe that have born Children; and has two Lips, which toward the *Pubes*, grow thicker and more full or pretuberant, and meeting upon the middle of the *Os Pubis*, make that riſing that is called *Mons Veneris*, or the Hill of *Venus*.

The next things that offer are the *Nymphæ* and Clytoris, the former of which is of a Membrany and Flimy Subſtance, ſpongy, ſoft, and partly fleſhy, being of a bloody colour in the ſhape of Wings, two in number, though from their riſe they are joined in an acute Angle, producing there a fleſhy Subſtance which cloaths the Clytoris, and many times they ſpread ſo far, that inciſion is required to make way for the Mans Inſtrument of Generation.

The Clytoris is a ſubſtance in the upper part of the Diviſion, where the two Wings concur and is the Seat of Venereal pleaſure, being like a Yard in Scituation, Subſtance, Compoſition and Erection, growing ſometimes out of the Body two Inches, but that rarely happens, unleſs through extream luſt

or

or extraordinary accident. But to proceed, this Clytoris conſiſts of two ſpongy and skinny Bodies, containing a diſtinct Original from the *Pubis* Bone, the Head of it being covered with a tender skin, having a hole or paſſage like the *Penis*, or Yard of a Man though not quite through, in which, and the bigneſs, it only differs from it.

The next things in courſe are the Fleſhy Knobs, and the great Neck of the Womb. And theſe Knobs are behind the Wings, being four in number, much reſembling Mirtle berries, being placed in quadrangle one againſt the other, and in this place is inſerted to the Orifice of the Bladder, which opens it ſelf into the Fiſſure to evacuate the Urine. for ſecuring of which from Cold, or the like inconveniency one of theſe Knobs are placed before it, and ſhuts up the paſſage.

The Lips of the Womb that next appear, being ſeparated, diſcloſe the Neck thereof, in which two things are to be obſerved, *viz.* The Neck it ſelf, and the *Hymen*, but more properly the *Clauſtrum Virginale*, of which I have before diſcourſed. By the Neck of the Womb is to be underſtood, the Channel that is between the aforeſaid Knobs, and the inner Bone of the Womb which receives the *Penis* like a Sheath;

Sheath ; and that it may the better be dilated for the pleaſure of Procreation, the Subſtance of it is ſinewy and a little ſpongy, and in this Concavity are divers folds or Orbicular Plights made by Tunicles, wrinkled like an expanded Roſe ; in Virgins they plainly appear, but women that have been uſed often in Copulation they are extinguiſhed : ſo that the inner ſide of the Wombs Neck appears ſmooth, and in old women it becomes more hard and griſly : And now note, that although this channel be ſometimes writhed and crooked ſinking down, yet in the time of Copulation, Labour, or the monthly Purgations, it is erected and extended, which over Extenſion occaſioneth the great pain in Child-Birth.

The *Hymen* or *Clauſtrum Virginale*, is that which cloſes the Neck of the Womb, being as I have before cited in the Chapter relating to Virginity, broken in the firſt copulation, its uſe being rather to ſtay the untimely Courſes in Virgins than to any other end, and commonly when it is broke in copulation or by any other accident, a ſmall quantity of Blood flows, with ſome ſmall paiu paſſing. Hence it is obſerved that between the duplicity of the two Tunicles which conſtitute the Neck of the Womb, there

there are many veins and arteries running along and ariſing from the Veſſels, deſcending on both ſides the Thighs, and paſſing into the Neck of the Womb, being extreamly large, and the reaſon of their largements is for that the Neck of the Bladder requires to be filled with abundance of Spirits, thereby to be extended and dilated for its better taking hold of the *Penis*, great heat being required in ſuch motions, which becoming more intenſe by the act of frication, does conſume a conſiderable quantity of moiſture, in ſupplying which large Veſſels are altogether neceſſary.

Another cauſe of the longneſs of theſe Veſſels there is, *viz.* By reaſon of the *Menſes* have their way through them, which often occaſions Women with Child to continue their purgations, for although the womb is ſhut up, yet the paſſage in the Neck of the Womb through which theſe Veſſels paſs, are open: In this cauſe there is further to be obſerved, that as ſoon as you penetrate the *Pudendum*, there appear two little pits or holes, wherein is contained an humour, which by being expugned in time of Copulation, greatly delights the Woman.

CHAP.

CHAP. XIV.

A deſcription of the Wombs Fabrick, the preparing Veſſels, and Teſticles in Women, as alſo of the Deferent, or Ejaculatory Veſſels.

IN the lower part of the Hypogaſtrion, where the Hips are wideſt and broadeſt (they being greater and broader thereabouts than thoſe of Men, which is the reaſon they have likewiſe broader Buttocks then men,) is the Womb joined to its Neck, and is placed between the Bladder and the ſtrait Gut, which keep it from ſwaying or rowling, yet give it liberty to ſtretch and delate it ſelf, and again to contract as nature in that cauſe diſpoſes it: Its figure is in a manner round, and not unlike a Gourd, leſſening a little, and growing more acute toward one end, being knit together by its proper Ligaments, its Neck likewiſe is joined by its own ſubſtance, and certain membranes that faſten it to *Os Sacrum*, and the Share-bone. As to its largeneſs that much differs in women, eſpecially the difference is great between ſuch as have born Children, and thoſe that have born none: In ſubſtance it is ſo thick that it exceeds a Thumbs breadth, which after Conception it is ſo far from decreaſing, that it augments toa greater proportion, and

and the more to ſtrengthen and confirm it, it is interwoven with Fibres overthwart ſtrait, ane winding, and its proper Veſſels are Veins, Arteries and Nerves, and amongſt theſe are two little Veins, which paſs from the Spermatick Veſſels to the bottom of the Womb, and two larger from the Hypogaſtricks, which viſit both the bottom and the Neck, the mouth of theſe Veins piercing as far as the inward concavity.

The Womb hath alſo two Arteries on both ſides, the ſpermatick Veſſels and the Hypogaſticks, which ſtill attend or accompany the Veins, and beſides theſe there are divers little Nerves knit and intwined in the form of a Net, which extend throughout, even from the bottom to the *Pudenda* themſelves, being chiefly placed for ſenſe and pleaſure, moving in Sympathy between the Head and VVomb.

Now it is to be farther noted, that by rerſon of two Ligaments that hang on either ſide the Womb, from the ſhare-bone and piercing through the *Peritonæum*, and are joyned to the bone it ſelf, that the Womb is moveable upon ſundry occaſions, often falling low or riſing high; as for the neck of the Womb it is of an exquiſite feeling, ſo that if it be any time out of order

by

by being troubled with a ſchirous brawn, over-fatneſs, moiſture, or relaxation, the VVomb is ſubjected thereby to Barrenneſs: In thoſe that are with Child there frequently ſtays a moſt glutinous matter in the enterance to facilitate the Birth; for at the time of delivery the mouth of the VVomb is opened in a ſtrange manner, to ſuch a wideneſs as is conformable to the bigneſs of the Child, ſuffering an equal dilation from the bottom to the top.

As for the preparatory or Spermatick Veſſels in Women, they conſiſt of 2 veins, and 2 arteries, not differing from thoſe in a man, but only in their largeneſs and manner of inſertion; for, as to their number, there are ſo many Veins, and the like proportion of Arteries as in men, the right vein iſſuing from the trunk of the hollow vein deſcending, and the left from the Emulgent vein, and on the ſide of them are two Arteries which grows from the *Aorta*.

As to the Longitude and Latitude of theſe Veſſels, they are narrow, and ſhorter in women than in Men; only obſerve where they are wrinkled or crumpled, they are more wreathed and contorted, than in Men as ſhrinking together by reaſon of their ſhortneſs, they may by their looſeneſs be the better ſtretched out, when occaſion requires

requires it. And these Vessels in women are carried with an oblique Course through the lesser Guts to the Testicles or Stones, but are in the mid way divided into two Branches, the greater going to the Stones, constituting the various or winding Body, and wonderful Inoculation; the lesser Branch ending in the Womb, in the side of which it dispersеth it self, and chiefly at the higher part of the bottom of the womb, for the nourishment thereof, and that part of the Courses may purge through these Vessels: and seeing the Testicles in women are seated near the Womb, for that cause these Vessels fall not from the *Peritonæum*, neither make they such Passages as in Men, nor extend themselves to the share-bone.

The Stones in women commonly called the Testicles, perform not the same Action as mens; they are also different in their scituation, magnitude, temparament, substance, form and covering. As for their seat is in the hollowness of the *Abdomen*, neither are they Externally pendulous, but rest upon the Muscles of the Loyns, that so they may by contracting the greater heat be more Fruitful, their Office being to contain the *Ova* or Eggs, which being impregnated by the Mans Seed, ingender

gendtr man; yet they differ from thoſe of men in figure, by reaſon of their leſsneſs, and flatneſs, at either end, not being ſo round nor oval. The external Superficies being likewiſe more unequal, appearing like the compoſition of a great many knots and kernels mixed together, there is alſo another difference in their ſubſtance, they being much more ſoft and plyable, looſe, and not ſo well compacted.

Their magnitude and temperament being alſo different, for they are much colder and leſſer than thoſe in men, as for their covering or incloſure, it likewiſe differs extreamly, for as Mens are wrapped or covered in divers Tunicles, by reaſon they are externally Pendulous, and ſubject to divers injuries, unleſs ſo fenced by nature, ſo womens Stones being internal and leſs ſubject to caſualty, are covered with one Tunicle or Membrane, the which though it cloſely adhere to them, yet are they likewiſe half covered with the *Peritanæum.*

The Deferent or Ejaculatory Veſſels, are two obſcure paſſages, one on either ſide, nothing differing from the Spermatick Veins in ſubſtance; riſe they do, on one part from the bottom of the Womb, not reaching from their other extremity, either to the Stones, or any other part, but ſhut up

up and unpaſſable, adhering to the Womb, as the Colon does to the blind Gut, and winding half way about; the Teſticles are every way remote to them, yet though they touch them not, they are tyed to them by certain Membranes, reſembling the Wings of a Batt or Flutter-Mouſe, through which certain Veins and Arteries paſſing from the end of the Teſticles, in theſe beginning, or may be termed here to have their paſſages, proceeding from the corners of the Womb to the Teſticles, and are accounted the proper Ligaments by which the Teſticles and Womb are united, and ſtrongly knit together, and theſe Ligaments in women, are the Cremeſters in Men; Of which I ſhall ſpeak more largely, when I come to deſcribe the Maſculine parts conducing to Generation.

CHAP. XV.

A Diſcourſe of the Uſe and Action of the ſeveral Parts in Women, appropriated to Generation, &c.

THE Externals commonly called the *Pudenda*, are deſigned to cover the great Orifice and that to receive the *Penis*, or yard in act of Coition, and give paſſage to the Birth and Urin. The uſe of the Wings and Knobs like Mirtle-berries, are for

for the ſecurity of the Internal parts, ſhutting the Orifice and Neck of the Bladder that by their ſwelling up, cauſe Titulation in thoſe parts, and alſo to obſtruct the unvoluntary paſſage of the Urine.

The Action of the *Clytoris* in women is like that of the *Penis* in men, *viz.* Erection. And its outer end is like the *Glans* of *Penis*, and has the ſame Name. And as the *Glans* in man is the Seat of the greateſt pleaſure in Copulation, ſo is this in Women, whence 'tis called *Amoris dulcedo*, and *Æſtrum Veneris.*

The action and the uſe of the Neck of the Womb, is alſo equal with that of the *Penis*, *viz.* Erection, occaſioned divers ways. Firſt, in caſe of Copulation, it is erected and made ſtrait for the paſſage of the *Penis* to the Womb. Secondly, whilſt the paſſage is repleated with Spirit and vital Blood, it becomes more ſtrait for embracing the *Penis*; as for the convenience of Erection it is twofold. Firſt, for as much as if the Neck of the Womb was not erected, the Yard could have no convenient paſſage to the Womb. Secondly, it hinders any hurt or damage that might enſue through the violent Concuſſion of the Yard, during the time of Copulation.

As for the Veſſels that paſs through the

Neck

Neck of the VVomb, their Office is to re pleat it with Blood and Spirit, that ſtill a the moiſture conſumes by the heat con tracted there in Copulation, it may by thoſe Veſſels be renewed. But their principal buſineſs is, to convey Nutriment to the VVomb.

The VVomb it ſelf has many Properties attributed to it, as Firſt, Retention of the fecundated Egg; which is properly called Conception.

Secondly, to cheriſh and nouriſh it, till by the help of Nature, it has framed the Child, and brought it to perfection. And then it ſtrongly operates in ſending forth the Birth when the time of its remaining there is expired, dilating and ſpreading it ſelf in a wonderful manner: and indeed is the Field of mans Generation, being de-ſigned for no other purpoſe, and ſo aptly removed from the Senſes, that nothing of Injury can proceed from thence, retaining in it ſelf a power and ſtrength to operate and caſt forth the Birth, unleſs by accident or the like it be rendered deficient. When to ſtrengthen and inable it, beſides the helps of Nature, ſundry Remedies are to be ap-plied by skilful hands Direction. For which ſhall be hereafter mentioned.

The Uſe of the Preparing Veſſels is this:

The

The Arteries convey the Blood to the Teſticles, where part of it is ſpent in the nouriſhment of them, and the Production of thoſe little Bladders (which do in all things reſemble Eggs) through which the *Vaſa Præparantia* run and are obliterated in them. And as for the Veins, their Office is only to bring back what blood remains from the uſes aforeſaid.

The Veſſels in this kind are much ſhorter in women than in men, by reaſon of their nearneſs to the Stones, which defect is yet lengthened and made good, by the many Intricates or Windings, to which thoſe Veſſels are ſubject, for in the middle way they derive themſelves into two branches, though different in magnitude, for one being greater than the other, paſſes to the Stones.

The Stones in Women are very uſeful, for where they are defective, Generation is at an end, for although thoſe little Bladders which are on their outward Superficies, contain nothing of Seed, as the followers of *Galen* and *Hippocrates* did erroneouſly imagine, yet they contain ſeveral Eggs, (commonly to the number of twenty in each Teſticle) one of which being impregnated by the moſt ſpirituous part of the Mans Seed in the Act of Coition, deſcends

deſcends through the *Ovi-ducts*, into th Womb, and from thence, in proceſs o time, becomes a living Child.

Their Figure is not exactly round, bu flat and depreſſed on the ſides; in thei lower part Oval, but in their upper where the Blood-Veſſels enter them, mor plain; and have but one Membrane to en compaſs them, probably that the hea may have the eaſier Acceſs.

CHAP. XVI.

Of Conception, and the Infallible Signs there of; as alſo whether it be a Male or Female that is conceived, or both at once, commonly called Twins.

THE next thing convenient to be ob ſerved in this Treatiſe, and as it fall in courſe, is Conception and its Symp toms, very material and worthy of note not only by Midwives, but all young Wo men. Now the ſigns of Conception thre or four days after convenient and ſatisfa ctory, are.

Pains in the Head, Virtigo and dimneſ of the eyes, the Apples of the Eyes decreaſe the Eyes themſelves ſwell, and become o a dull or dark colour, their veins waxing red and ſhut with Blood: Again, if the Eyes ſink, the Eye-brows grow looſe, va rious

ious colours appear in the Eyes, and little ed Pimples ſuddenly ariſe in the Face, and lmoſt as ſuddenly diſappear. Thirdly, the Veins between the Eyes and Noſe re extended with Blood, the Veins under he Tongue look greeniſh, the Neck fluſh-th with heat, the Back bone cold, the Veins and Arteries ſwell, and the Pulſes are obſerved more eaſily. Fourthly, If the veins in the Breaſts appear blackiſh, and afterwards turn yellow, the Teats look firey, and upon drinking cold drink, the Woman feels it as it were in her Breaſts. Fifthly, If ſhe on a ſudden fall to loathing her Meat and Drink, coveting things unreaſonable and not fit for Suſtenance: be troubled with Pukeings, weakneſs of Stomach, ſore declining, and there be little Worms found about her Navel. Sixthly, If the lower part of the Belly ſwell, and weakneſs be contracted in her Loyns with inward Gripings and retention of the Courſes 7 days after Copulation: After which act, there is a cold and trembling ſeizes on the Members External. Seventhly, it is a certain ſign of conception, if the Midwife putting up her finger, find the interior neck of the Womb exactly cloſed. If the Womb wax round and ſwell, the Courſes ſtay, the Thighs ſwell with ſome pain, the

whole Body grows weak, the Face at times becomes Pale, the Urine white with a little cloud after ſome ſtanding at the top of it, if many Atoms appear in it. Eightly, If Urine be put in a Glaſs three days, and the woman have conceived, certain live things will appear to ſtir in it: If a bright Needle be put in a whole night, and ſhe have conceived, divers little red Specks will be thereon, but if not it will be blackiſh or ruſty, Nor are theſe Imaginations, but the proved aſſertions of the Learned in Phyſick, and skilful in Midwifery, who have made it their ſtudy to ſearch into the depth of Natures Secrets: And next comes a nicer point to be treated of, not without the Patronage of ſuch, whoſe Wiſdom and indefatigable Labours have rendered them famous to Poſterity. The which take as followeth.

After Conception, and the Child be come to ſome perfection, ſo that the Sex may be diſtinguiſhed, if it happen to be a Male Child, then the right Eye of the Woman will, to appearance, move ſwifter, and ſparkle more than the left: The right Pap will riſe, ſwell, and be more hard than the left, and the Teats colour will change more ſuddenly, and the increaſe of the Milk will be ſpeedy, and if it be milked

out

out and ſet in the Sun, it will look like Pearl, contracting it ſelf into a more ſolid matter than ordinary; or if upon milking it out, you caſt it upon the Womans Urin, it will ſink to the bottom. Her right Cheek will often glow, and be more ruddy than the left, and indeed the whole colour of the face more lively than at other times, ſhe feels leſs Sadneſs than if ſhe conceived a Female. And when firſt the Child ſtirs, it is more brisk and ſtrong in its motion than the other, having commonly its firſt motion on the right ſide on the ſixtieth day if her courſes flow the fortieth day after Conception, if her Belly be more acute towards the Navel, and as ſhe goes ſhe puts her right Leg foremoſt, and riſing obſerve to eaſe her ſelf on the right ſide more than of the left.

Now in caſe a Female be conceived, the tokens are averſe to thoſe for the moſt part, the firſt motion rarely happening before the 19th day after Conception, and then it is made on the left ſide. Females are carried with more pains than Males, thro' defect of heat in the Womb, to attract the ſubſtance, alſo the Thighs and Genital Members of the woman ſwell more than ordinary, her Colour departs, and her Longings are Extream, and her Courſes

flow the Thirtieth day after Conception.

If Twins are conceived which many times happens through the impregnating of Two Eggs at the ſame time, the ſign thereof will not appear till the third or fourth month after conception, and then the firſt appearance will be by the motion of the Infants both ways, that is, on either ſide of the womb at once, for they receive their Souls at one and the ſame time, alſo if her two Flanks ſwell higher than the middle of the Belly; if there does appear a line, or as it were a Diviſion from the Navel to the Groyn, making a kind of a Channel, or if a Woman with more than ordinary pain ſupport her burthen: And thus much may ſuffice for theſe, from whence I ſhall proceed to give the Reader an inſight into falſe Conception, that frequently deceive Women, eſpecially ſuch as are over deſirous of Children.

CHAP. XVII.

Of falſe conceptions, and how to know them.

HAving already treated of true Conceptions, the next thing note worthy is, what relates to falſe Conceptions, and in this caſe women are ſometimes deluded, thinking themſelves with Child, when their Belly only ſwell with the retention of

of their natural Purgations that fall not according to their uſual times : Or elſe by a lump of indigeſted Fleſh, for the moſt part like the Gizard of a Fowl, greater or leſſer according to the time of its continuance there, which is frequently four Months, and is called a Moon Calf.

At other times they are deceived by Moles, which are twofold, *viz.* The true and a falſe, the former of which is a fleſhly body filled with many Veſſels, ſtreaked with white, green, or black Lines, not deficient of Membranes, but incompaſſed with divers, yet without growth, motion, Bones, Bowels, or any Internals, receiving its nouriſhment through certain veins; notwithſtanding it lives, as we may ſay the life of a Plant, without any figure or order, ingendered in the concavity of the Matrix : It has no burthen, nor Navel-ſtring faſtened to it, as a Child always has : for as much as the Mole it ſelf adheres to the Womb, by which means it receives Nouriſhment from its Veſſels.

The latter of theſe, *viz.* The falſe Mole may be divided into four diſtinctions, as following. Firſt the windy Mole, being a contracton or conflux of wind. Secondly, the watery Mole being a gathering of Water. Thirdly, the Humourous Mole,

or conflux of divers humours; and fourthly, the membranous Mole, being many Membranes in the form of a Bag filled with Blood, and of theſe in their order.

Galen holdeth that the Mole is bred, when the Mans Seed is weak, barren, imperfect, or in too little Quantity; and for the moſt part choaked through the abundance of the menſtrous Blood, which is groſs and thick, unfit for the framing of a Child; ſo that inſtead thereof is bred a Lump of Fleſh, that by little and little increaſeth, being wrapped in his own Membrane, which Nature effecteth, as deſirous to bring forth any thing rather than be idle.

The windy Mole is occaſioned through defect of heat in the Womb and parts adjacent, as the Liver and Spleen, which ingender a polite or windy vapour, which fills the membranous parts, and puffs up the concavity of the Matrix.

The watry Mole is ingendred of divers apt confluences of thin matter or watry Efluxes, which paſſing through the Veſſels, evacuates into the Womb, having its Original from the Spleen, Liver, or parts adjoyning; or rather it proceeds from the weakneſs of the Matrix, which cannot aſſimilate the Blood that is brought to nouriſh

riſh it; part whereof is turned into water, and not being voided, ſtayeth in the womb.

The Humorous Mole is ingendered by moiſt attracted humours, as the Whites or certain watery Purgation, which diſtill from the Menſtruous Veins, and gathering into a glutenous ſubſtance, ſtay in the concavity of the womb.

The Membranous Mole is no other than a contraction of Blood within a Skin or Membrane, to which is faſtned many white and tranſparent Veſſels filled with Blood, the which coming forth, and being thrown into Water, the Blood goeth out, and the Membrane rumples together, ſhrinking on a heap like coagulated Seed.

Now moſt or all of theſe falſe conceptions have many ſigns or ſymptoms, coherent with the true, as the depravity of Appetite, puking, ſwelling, ſuppreſſion of the *Menſes*, ſwelling of the Breaſts and Belly, ſo that many are at a plunge to diſtinguiſh them; for indeed it is moſt eaſily to be done, though in theſe following matters there is diſtinction, *viz.* In caſe of a falſe Conception the Breaſt ſwell and fall again, not containing any Milk, the Face is frequently puffed up, the Arms, the Groin, and the Thighs grow meagre and lanker,

the Belly waxes hard, as if Dropſical, being almoſt of an equal roundneſs, with many prickings at the bottom, ſcarcely admitting of intermiſſion, which breaks the reſt of the Woman ſo afflicted; divers other ſigns there are to know it by, eſpecially the true or fleſhly Mole; as thus, A Male Infant begins to move at the beginning of the third month for the moſt part, and the Female at the end of the third, or beginning of the fourth: Now when any motion happens, the VVoman ought to conſider whether ſhe have any Milk in her Breaſts; if ſhe have, it is a ſign of a true Conception, but the contrary, of a falſe one: it is alſo the ſign of a true conception, if the Child move freely and lively in all parts of the VVomb, for although there is a motion in a falſe Conception, yet it is dull, and not quick nor active in motion, the motion not being in it ſelf, but in the expulſive Faculty of the Mother. And further, if the VVoman obſerve, ſhe may perceive it fall always to the ſide ſhe lies on, and ſhe lying on her back, if her belly be ſtroked down, the burden will deſcend, and not have for want of inbred force, power to recover its Station. But what confirms it more is, that 9 months expired, no Travel enſues, but her Belly ſtill increaſes, whilſt all the

reſt

reſt of the body grows lean, and out of order.

The Signs of the windy Mole are divers, as the ſudden ſtretching of the belly like a Bladder, yet ſoft and ſpungy, eſpecially near the Groins, and ſmall thereof, when if it be ſtruck, it ſounds like a Drum, and that the ſwelling is ſometimes more, and ſometimes leſs, ſo that according to its increaſe or decreaſe, the woman feels more heavy, or more light,

The watery Mole is known by its diſtention of the Belly, and eſpecially when ſhe lies upon her Back, the Sides thereof are more ſwelled than the middle or the bottom, which grows flatter by reaſon the watery humour falls to the ſides, moving up and down, as if it were a fluctuation of water, and much to the ſame purpoſe as the Symtoms of the humourous Mole, only with the diſtinction, that the Flanks and Thighs are more ſtretched by the Watery Mole, than by the other, becauſe the Water being thinner than the Humour, or not confined in Cells, flow thither, and that which in caſe of a watery Mole comes through Natures conduit is clear, when in caſe of a humourous Mole, the water is red or of a Bloody colour.

Further obſerve, in caſe of a falſe con-

ception the Courſes come not down, and the Navel of the Mother advanceth it ſelf little or nothing; which in true Conception is otherwiſe.

Other falſe Conceptions there are occaſioned by divers Tumours, which the Ignorant take for Moles, when they are only Rotundies and ſwelling the Belly, which are not diſcovered till the Womb be opened; and then though the Womb be not all out of order, there does appear at one or both corners thereof little bags full of water, in others there are to be ſeen a heap of Kernels, or ſuperfluous fleſh like a cluſter of Grapes in the Womb, cauſing it to ſwell. Yet in ſuch caſes, the courſes are obſerved to proceed in due order, which denotes the Womb to be in good order,

Another Excreſcency of Fleſh there is which ſome call a Pendant Mole, being a piece of fleſhy ſubſtance, hanging within the Interior Neck of the Womb, being in breadth about a finger at the place where it is faſtned, increaſing bigger and bigger towards the bottom like a ſmall Bell, poſſeſſing the whole Orifice, nay ſometimes appearing outward to a great bigneſs.

CHAP.

CHAP. XVIII.

Inſtructions for Women how to govern themſelves during their being with Child.

THeſe Inſtructions being exceeding neceſſary, I thought fit to lay them down for a rule to ſuch as are deſirous of ſelf-preſervation. And indeed for want of due obſervance, divers Diſeaſes afflict Child-bearing Women; nay the Child is frequently loſt, or if it come to a perfect Birth, proves ſickly and diſordered through the evil Humours that are derived to it, through the Mothers miſobſervance.

In the firſt place, then the woman with Child ought to chooſe a Temperate Air, nor infected with Fogs ariſing from Marſhes, Ditches, Ponds, Lakes, or Rivers, and not to go abroad in too hot, nor too cold weather, nor when the South wind blows ſtrong; for that wind above all others, diſturbs and diſorders women with Child, oftentimes cauſing Abortion: And next to it the North wind is hurtful, cauſing Catarrhs, Coughs, and Rheums, which opening the Body, cauſes the Woman to bring forth before her time. In ſhort, if any evil Vapour be drawn in during pregnancy, cauſes divers Diſeaſes.

In caſe of Diet, ſhe ought to be very cautiou

cautious in chuſing ſuch meats as create wholeſom Nouriſhment, all Meats that are moderately dry, being taken ſo to do; and let her obſerve not to faſt immoderately, for that renders the Child ſickly and weak, and often for want of Nouriſhment, conſtrains it to be born before its time; nor on the other hand, muſt ſhe be too gluttenous, for that again ſtuffs it, and cauſes it to ſwell beyond its natural bounds.

All Meats either too hot or too cold, and moiſt, are to be avoided, as Salads, Spices, Meats, and the extraordinary uſe of her Meats, which makes the Children come forth oftentimes without Nails, which is a ſign of ſhort life. The moſt wholſome Meats in this caſe are Pidgeons, Turtles, Larks, Partridges, Pheaſants, Veal, Mutton, or any ſuch Meats that is of good Juice, and contributing to kindly Nouriſhment, as alſo ſuch Fruits as are ſweet and often degeſtion, as Cherries, Pears, Damſons, *&c.* but let her avoid ſuch things as ſubject her Body to windineſs.

Her Longings, if Extravagant, ſhe muſt reſtrain, at leaſt as much as in her lies, not eating any thing that is filthy or contrary to nouriſhment, nor let her ſleep immediately after Meals, and not at all in the day-time

time if ſhe can avoid it; the Night being preferable in ſuch caſes, when ſhe may ſleep her fill, ſo it exceed not 9 hours.

Her Exerciſe ought to be moderate, for violent motion either in walking or otherwiſe, moleſts and diſturbs the Womb: Riding in a Coach, eſpecially upon the Stones, or in uneven way (the laſt three months are dangerous) as alſo extraordinary Sounds, Noiſes, and above all, the Ringing of the Bells, and diſcharging the Guns.

Laughing, Crying, or immoderate Anger, or any other Paſſion, is extreamly hurtful; nor in the firſt four months after Conception ought ſhe to lye with her Husband, for as much as the Act of Copulation moves and ſhakes the Womb, and conſequently the Fruit therein cauſes the courſes to deſcend. She muſt likewiſe in the 6th and 8th month abſtain; but in the 7th and 9th it is not forbidden, but rather to be encouraged, by reaſon as Phyſicians affirm it opens the paſſage, and thereby facilitates the Birth: and the better to help it, the Woman ought to take ſuch things as may keep her Body ſoluble, as Syrups and other looſening matters, as may help Nature in its Operation; eſpecially let her obſerve when ſhe grows any thing big, to

lay

lay aſide her busk, and go looſe, that the Child may have free Scope, for two Reaſons. Firſt, That it may not be hurt, and Secondly, That being unreſtrained, it may come to its full growth.

CHAP. XIX.

Further Conſiderations how Women ought to govern themſelves during Pregnancy.

TIS further to be obſerved, that after Delivery the Breaſts frequently grow extream large, and ſwell over much, to prevent which (and to avoid the danger of too much Blood, which cauſe curdled or curdy Milk, ſo that from the effects thereof divers Diſeaſes ariſe in the Breaſt) ſo ſoon as the Woman perceives her ſelf with Child, let her wear about the Neck a ſmall Necklace of Gold or Steel, or a ſmall ingot of the latter, to hang between her two Breaſts, fomenting her Breaſts a quarter of an hour every morning with Water diſtilled from Sage, Perewinkle, Ground-Ivy, being blood warm.

In her fourth month, when the motion is great, and her belly ſwells big, ſhe may ſwath it with a Swath-band anointed with *Pomatum*, or the like; to make which, I ſhall give direction, and in ſo doing ſhe will keep it ſmooth, and free from wrinkles

kles, as alſo from hanging down like a Tripe after delivery.

Receipt.

Take of the Gall of Kid, and of a Sow, of each 3 ounces, of Capons-greaſe, and Gooſe-greaſe, of each one ounce and a half, and having melted them, put thereto a quarter of a pint of water, after which ſtrain them through a Linnen Cloath into fair water, caſting it to and fro therein till it be white; at what time add to it the marrow of a red Deer, one ounce, and lay it in red Roſe-water 12 hours, after the expiration of which you may uſe it in anointing the Swath as aforeſaid, as alſo the Belly.

If the Ingredients aforeſaid cannot be gotten, then the following Lineament is effectual, though the former is better, *viz.*

Make of Mutton Suet adjoyning to the Kidneys, and of Dogs Greaſe, each two ounces, Whale Oyl, an ounce, and of ſweet Almond Oyl, the like quantity; waſh them well after they are melted together in the water of Germander, or new White-wine, and anoint the Belly therewith, or the Swath-band ordained to ſupport it. But for ſuch as are not deſirous to anoint their Bellies, they may uſe the following Bath or Concoction.

Take

Take of all the ſorts of Mallows, and of Motherwort, each two handfuls, Lilly-roots, the white ones, to the weight of 3 ounces, Melilot and Chamomile, of both two handfuls, Lime-ſeed, Quince-ſeed and Fenn-greek-ſeed, 3 ounces proportionable of each, boil them in Spring-water, and bath therewith.

If the Woman during her pregnancy feels but little motion in her Womb, let her make a quilt as followeth, and bind it upon her Navel, and it will greatly ſtrengthen the Infant, *viz.*

Take the powder of Roſes, red Corral and Gillyflowers, of each three ounces, Maſtick a dram, and of Angelica ſeeds two drams, two grains of Ambergreaſe, and one of Musk, all which being well beaten, put them into a Linnen bag, expanded and quilted, that they may be in every part of it, placing it upon the Navel.

CHAP. XX.

Rules to be obſerved upon a Womans lying down, and her Delivery, &c.

HAving thus far proceeded, in what as I highly conceived is neceſſary to be known by the Profeſſors of this Art, I ſhall gradually proceed to what remains: And firſt to inform the Reader what is neceſſary

ceſſary to be obſerved upon a Womans lying in order to her Delivery.

The hour, according to computation of time, and the diſpoſition of the Body approaching, let the Women ſend for a skilful Midwife, not delaying ſo to do, but rather too ſoon than too late; at what time let her prepare a little Bed or Couch of a moderate height, and ſo ſcituate, that it be far from the Door, near the Fire, and convenient for the Midwife and her aſſiſtants to paſs round, and be aiding on every ſide, as occaſion requires, having change of Linnen, and a ſmall Cricket, or little Log of Timber to reſt her feet againſt, ſhe having more force when they are bowed, than otherwiſe.

Having thus provided, when the Woman feels her pains come on, if the weather be not extream cold, let her walk leiſurely about the Room, reſting her ſelf by turns upon the Bed, expecting ſo the coming down of her VVater, which is a Humour that is contracted in one of the outward Membranes, and flows thence when it is broke by the ſtrugling of the Child, or ſome other accident, there being no direct time affixed for its Efflux, though for the moſt part it flows not above two hours before the Birth. Motion likewiſe will cauſe the VVomb

VVomb to open and dilate it ſelf, when lying long in bed will prove troubleſome, yet if ſhe be much ſpent and weakened, ſhe may take ſome gentle Cordial to refreſh her ſelf, if her pains will permit it.

If her Travel be tedious, to revive her Spirits, ſhe may take any broth of Chickens or Mutton, and after it a poached Egg, but muſt not take any thing to exceſs. As for the Poſtures VVoman are delivered in, they are divers, ſome laying in their beds, others ſitting in a Chair, ſupported and held by others; or reſting upon the ſide of the Bed or Chair; ſome again upon the Knees, being ſupported under their Arms; but the ſafeſt and moſt commodious way is in the Bed, when as the Midwife ought to obſerve theſe following Rules.

Let her ſee that the VVoman be layed upon her back, her head a little elevated by the help of a Pillow, having the like help to ſupport her Reins and Buttocks, and that her Rump lye high; for if ſhe lye low, ſhe cannot be well delivered; then let her keep her Knees and Thighs as far aſunder as ſhe can, her Legs bowed together, her Buttocks, the Soles of her Feet and Heels being fixed upon a little Log of Timber placed for that purpoſe, that ſhe may have the greater force to ſtrain: Now in caſe

caſe her back be exceeding weak, a Swath-band may be caſt under it, the band being four double, and about 12 inches broad, and this muſt be held by two Perſons, who with ſteady hands and equal motion, muſt raiſe her up at the time the pains happen; but if they be not exact in their motion, 'tis better evaded; and at the ſame time, let 2 Women hold her ſhoulders, that ſhe may the better ſtrain out the birth with more advantage, and the better to facilitate it, let a Woman ſtroak or preſs the upper part of her Belly gently, and by degrees. Nor muſt the Woman her ſelf be faint-hearted, but Couragious, and of a good heart, forcing her ſelf by ſtraining and ſtopping her breath.

In caſe of Delivery, the Midwife muſt wait with Patience, till the Childs Head or other Members burſt the Membrane; for if through Ignorance, or haſte to be gone to other women, as ſome have done, the Midwife tear the membranes with her Nails, ſhe indangers both the woman and the Child, for it lying dry, and wanting that ſlipperineſs that ſhould facilitate it, its Egreſs comes forth with greater Pain.

When the Head appears, the Midwife muſt gently hold it between her two hands, and draw the Child at ſuch times as the

VVomans pangs are upon her, and at no other, ſlipping by degrees her four fingers under its Arm-pits, not uſing a rough hand in drawing it forth, leſt by ſuch means the Child through its tenderneſs, receive any deformity of body.

As ſoon as the Child is taken forth, which is commonly with its Face downwards, let it be laid upon its back, that it may more freely receive external Reſpiration, then cut the Navel-ſtring with a ſharp Inſtrument, about three inches from the body, tying that which adheres to the Belly, with a ſilken ſtring, as near as you can, then cover the Head and Stomach of the Child well, ſuffering nothing to come upon the Face.

The Child being thus drawn forth, and in Health, lay it aſide, and let the Midwife regard the Patient, in drawing, or cauſing to come forth the Secundine: And this may be done by wagging and ſtirring them up and down, and afterward with a gentle hand drawing them forth, or if the work be difficult, let the VVoman hold Salt in her hands, ſhut them cloſe, and breath hard into them, whereby ſhe ſhall know whether the ſaid Membranes are broken or not: The like may be known by cauſing a Strain, or Vomiting, by putting one Finger down her Throat, by ſtraining or moving

moving her Inferiour parts, being all obſerved to be done out of hand. If this fail, ſhe may take a draught of raw Elder water, or the Yolk of a raw Egg, or ſmell to a piece of *Aſſa-Fœtida*, eſpecially if ſhe be troubled with the Wind-chollick; a Remedy for which, I ſhall hereafter preſcribe. If ſhe have taken cold, it is a great obſtruction to the coming down of the Secundines; and in ſuch caſes the Midwife ought to chafe the Womans belly with a gentle hand, which breaks not only the wind, but obliges the Secundine to come down. And theſe proving ineffectual, the Midwife muſt dilate with her hand the exteriour Orifice of the VVomb, and gently draw it forth. Having diſcourſed of common births, or ſuch as for the moſt part are eaſie, I ſhall proceed to give directions in caſe of Extremity.

CHAP. XXI.

In caſe of Extremity, what ought to be obſerved, eſpecially to Women, who in their Travail are accompanied with an Eflux of Blood, Convulſions, or Fits of the Wind.

IN caſe of Extremity, greater regard muſt be had than at other times; and firſt of all, the ſcituation of the VVomb, and her poſture of lying, muſt be croſs the Bed,

Bed, being held by ſuch as have ſtrength to prevent her ſlipping down, or moving herſelf in the operation of the Man-Midwife, or Chirurgeon; her Thighs muſt be ſundered as wide as may be, and ſo held, whilſt her Legs invert or bend backward towards her Hips her Head leaning upon a Bolſter, and the Reins of her back ſupported with the like, her Rump and Buttocks likewiſe Elevated, obſerving to cover her Stomach, Belly, and Thighs, with warm Linnen, to keep them from cold winds.

The Woman being in the poſture aforeſaid, let the Operator put up his hand, if he finds the neck of the Womb dilated, and remove the contracted Blood that obſtructs the paſſage of the Birth, and having by degrees with much gentleneſs made way, let him tenderly move the Infant, his hand being firſt anointed with ſweet Butter, or a harmleſs Pomatum; and if the waters are not come down, then without any difficulty may they be let forth, when if the Infant attempts to break forth with the Head foremoſt or croſs, he may gently turn it to find the Feet, which having done, let him draw forth one, and faſten it to a Ribbon, then put it up again, and by degrees find the other, when bringing them as cloſe and even as may be, and between

tween whiles giving the VVoman leave breathe, urging her to ſtrain in helping ature to perfect the Birth, he may draw forth, and the better to do it, that his old may be the ſurer, he muſt faſten or wrap a Linnen Cloath about the Childs Thighs, obſerving to bring it into the VVorld with its Face downward.

In caſe of a flux of Blood, if the Neck of the VVomb be open, it muſt then be maturely conſidered, whether the Infant or the Secundines come firſt, which often the latter happening to do, ſtop the mouth of the VVomb, and hinder the birth to the endangering both the VVoman and the Child; in ſuch a caſe, I ſay, the Secundine muſt be removed by a ſwift turn, and indeed they have by their ſo coming down deceived many, who feeling their ſoftneſs, ſuppoſed the VVomb was not dilated, and by their being ſo deceived, the VVoman and Child or at leaſt the latter, has been loſt, the Secundines removed, the Child muſt be ſought for, and drawed forth as has been directed, and if in ſuch a caſe the VVoman or Child dye, the Midwife, or Chirurgeon, is blameleſs, becauſe they did their true endeavour.

If it appear upon enquiry, that the Secundine comes firſt, let the VVoman be delivered with all convenient expedition, be-

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If it appear upon enquiry, that the Secundine comes firſt, let the VVoman be delivered with all convenient expedition, becauſe

cauſe great flux of blood will follow, for then the Veins are opened, and upon this account, two things are to be conſidered. Firſt, the great or leſsneſs of the Secundines advancing, if the former and the head of the Child appear firſt, it muſt be guided and directed towards the Neck of the VVomb, as in caſe of natural births, but if there, thro' the weakneſs of the Child or Mother, appear any difficulty in the delivery, the beſt way is to ſearch for the feet, and thereby draw it forth; but if the latter, the Secundines may be put back with a gentle hand, and the Child firſt taken forth.

Another matter is note worthy, *viz.* If the Secundines be far advanced, ſo that it cannot be put back, and the Child follow it cloſe, then are the Secundines to be taken forth with much care, as ſwift as may be, and laid aſide without cutting the entrail that is faſtned to them, for by that you may be guided to the Infant, the which whether alive or dead, muſt be drawn forth by the Feet with all Expedition; tho' it is not to be acted, unleſs in caſe of great neceſſity, for in other caſes the Secundine ought to come laſt.

As for a dead Child, in drawing it forth let theſe directions be carefully obſerved by the Chirurgeon, *viz.* if the Child be found dead

dead with its Head foremoſt, the danger is the greater, and more difficult will be the Delivery; for it is an apparent ſign the Womans ſtrength begins to fail her, and that the Child being dead, and wanting its inbred force, can be no ways aſſiſted to its delivery; wherefore the moſt certain and ſafe way is, for the Chyrurgeon to put up his left hand, ſliding it as hollow in the Palm as he can into the Neck of the Womb into the lower part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix, when having a Hook in the right-hand; couch it cloſe, and ſlit it up above the left-hand, between the head of the Child, and the flat of his hand, fixing in it the bone of the Temple towards the Ear, or elſe in the hollow of the Eye, or for want of conveniently coming at theſe in the occipital Bone, obſerving ſtill to keep the left hand in its place, with it gently moving and ſtirring the Head; and ſo with the right-hand and hook, draw the Child forward, admoniſhing the Woman to put forth her utmoſt ſtrength, ſtill drawing when the Womans pangs are upon her. The Head being drawn forth, he muſt with all ſpeed ſlip his hand under the Arm-holes of the Child, and take it quite forth, giving theſe

things to the Woman, *viz.* A toſte of fine Wheat bread, in a quarter of a pint of Ipocraſs Wine.

Now the former Application and Endeavour failing, and the following Medicines will not inable the Woman to caſt forth the Birth, you may proceed to Inſtruments after another manner. Firſt, when the woman is in her Bed, let her receive the inſuing potion hot, abſtaining from all manner of Meats, and reſt till ſhe feel the Operation, which is this.

Take blew Figs to the number of 7, cut them in pieces, adding to them Fenegreek, Mother-wort, and Seeds of Rue, of each 5 Drams, water of Peneroyal and Mother-wort 6 ounces of each, boyl them till one half be conſumed, and having conſtrained them again, add Trochiſchs of Myrrh a dram, and of Saffron 3 Grains, ſweetning the Liquor with Loaf ſugar, and ſpicing it with Cinnamon.

Having reſted upon this, let her labour again as much as may be; and if ſhe be not yet ſucceſsful, make a Suffumation of *Caſtor*, *Oppopanax*, *Sulphur*, and *Aſſa Fætida*, of each half a Dram, beating them into Powder, and wetting them with the Juice of Rue till they become ſtiff, then burn them upon Coals, ſo that the Smoke or

Fume

Fume may only come to the Matrix, and no further.

If theſe effect not your deſire, then this Emplaiſter is very fitly to be applied, *viz.* Take of Galbanum one ounce and a half, Colocynthis without Grains 2 Drams, the Juice of Motherwort and Rue, of each half an ounce, and 2 ounces of Virgins Bees-wax, bruiſe and melt them together, ſpreading them as Cere Cloath, to reach from the Navel to *Os Pubis*, ſpreading likewiſe to the Flanks at the ſame time, making a convenient Peſſary of Wool, cloſing it in a bag of Silk, and dipping it in the concoction of round Birthworth, Savin, Colocynthis with Grains, Staves-Acar, black Elebore, of each a dram, and of Rue a little ſprig or two.

Theſe things failing, and the womans life in danger, let the Chyrurgion uſe his Inſtruments to dilate & widen the Womb, to which purpoſe the woman muſt be ſet in a Chair, ſo that ſhe may turn her Crupper as much from its Back as is convenient drawing up her Legs as cloſe as ſhe can, but ſpreading her Thighs as wide as may be, or if through her weakneſs it appear more convenient that ſhe be laid upon the Bed, with her Head downwards, her Buttocks raiſed, and her Legs drawn up as much as

can be, at what time the Chyrurgeon with his *Speculum Matricus*, or his Apertory, may dilate or widen the Womb, and draw out the Child and the Secundines together if it be poſſible, after which the Womb muſt be well waſhed and anointed, and the woman laid in her Bed, comforted there with Spices, pleaſant Meats and Cordials: This courſe muſt be taken in the delivery of all dead Children, likewiſe with Moles, Secundines, or otherwiſe falſe Births, that will not of themſelves come forth in due ſeaſon, or if the Inſtruments aforeſaid, will not ſufficiently widen the Womb, then other Inſtruments, as the Drakes-Bill, and long Pincers ought be uſed.

If it ſo happen that any Inflammation, Swelling, or concreet Blood be contracted in the Matrix, under the Film of thoſe Tumours, either before or after the birth, where the matter appears thinner, the Midwife with a Pen-knife or inciſion Inſtrument may Lanch it, and preſs out the corruption, healing it with a Peſſary dipped in Oyl of Red Roſes.

If at any time through cold or ſome violence, the Child happen to be ſwelled in any part, or have contracted a watery Tumour; yet if it remain alive, ſuch means ought to be uſed as are leaſt injurious to the

the Child or Mother, but if it be dead that Tumour muſt be let out by inciſion to facilitate the Birth.

It often happens that Children come with their Feet foremoſt, and the Hands dilating themſelves from the Hips, in ſuch a caſe the Midwife muſt be well provided of neceſſary Ointments to ſtroke & anoint the Infant with, thereby to help its coming forth, leſt it return again into the Womb before it can be drawn forth, holding at the ſame time both the Arms of the Infant cloſe to the Hips, that ſo the Child may iſſue forth after its own manner, but if then it prove too big, then the Womb muſt be well anointed. The woman may likewiſe take ſneezing Powder, to cauſe her the more to ſtrain, and at the ſame time thoſe that attend, may gently ſtroke down her Belly, to make the Birth deſcend, and keep the Child when advanced, from retiring back.

Sometimes it falls out that the Child coming with its Feet foremoſt, has its Arms extended above its Head, the which ſo happening, the Midwife muſt not receive it in that poſture, but put it back into the VVomb, unleſs the paſſage be extraordinary wide, and then ſhe muſt anoint both the Child and the Womb, nor is it ſafe to draw

it forth before it is pnt in into due form, which muſt be done after this manner, the woman lying upon her Back, with her Head depreſſed, and her Buttocks elevated, the Midwife with a gentle hand, muſt compreſs the Belly of the woman towards the Midrif, by that means to put back the Infant, obſerving to turn the Face of the Child towards the back of the Mother, raiſing up its Thighs and Buttocks towards her Navel, thereby to bring it to a more regular and natural production.

If a Child happen to come forth with one Foot, the Arm being extended along the ſide, and the other Foot turned backward, then muſt the woman be inſtantly brought to her bed, and laid in the poſture aforeſaid, at what time the Midwife muſt carefully put back the Foot ſo appearing, and the woman rock her ſelf from one ſide to the other, till ſhe find the Child is turned, but ſhe muſt not alter her poſture, nor turn upon her Face, after which ſhe may expect her Pains, and muſt have great aſſiſtance, Cordials eſpecially not being wanting to revive and ſupport her Spirits.

At other times it ſo comes to paſs, that the Child lies croſs in the Womb, and falls upon its ſide; if it ſo happen, the woman muſt not be urged in her Labour, neither

can

can any expect the Birth in that manner: Therefore the Midwife when ſhe ſo perceives it, muſt uſe great diligence to reduce it to its right form, or ſuch a form in the Womb as 'tis poſſible to deliver it; eſpecially by moving the Buttocks and guiding the Head to the paſſage, but if ſhe be ſucceſsful herein, let her again try by rocking her ſelf to and fro, and wait with patience till it changes its manner of lying.

Sometimes it falls out that the Child haſtens to the Birth with its Legs and Arms diſtorted or expanded, in which, as in the former, the woman muſt rock her ſelf, but not with any violence, till ſhe find the Legs and Arms fall to their proper ſtations; or it may be done by a gentle compreſſion of the Womb: but if neither of them prevail, the Midwife with her Hand muſt cloſe the Legs of the Infant, and if poſſible ſhe can reach them, do the like to the Arms, and ſo draw it forth, though if it could be reduced of it ſelf to the compoſure or poſture of a natural Birth, it is better.

If the Infant come forward with both Knees foremoſt, the Hands hanging down upon the Thighs, then muſt the Midwife put both Knees upward till the Feet appear, taking hold of which with her left Hand, let her keep her right hand on the

ſide of the Child, and in that poſture endeavour to bring it forth; but if ſhe cannot, then muſt the woman rock her ſelf till the Child is in a more convenient poſture for Delivery.

When it happens that the Child preſſes forward with one Arm extended upon the Thighs, and the other elevated over his Head, the Feet likewiſe ſtretched out at length in the Womb, the Midwife in ſuch a poſture muſt not attempt to receive the Child, but muſt lay the woman upon the Bed in the manner often before recited, making a ſoft and gentle compreſſion upon her Belly, to oblige the Infant to retire: and if on its own accord it retire not, then muſt the Midwife thruſt it back by the Shoulders, and bring the Arm that was ſtretched above the Head to its right place, for certain it is the moſt dangerous in theſe Extremities: in this therefore the Midwife ought to take more care herein than ordinary. And firſt, She muſt obſerve well to anoint her Hands, then the Womb of the woman, either with ſome ſweet Butter, or ſome convenient *Pomatum*, thruſting up her Hand as near as ſhe can to the Arm of the Infant, and reduce it to the ſide, but if ſhe cannot recall it, then muſt the woman be laid on her bed, there to repoſe

poſe for a while, and then again conducted to a Seat prepared for the moſt conveniency in that affair, by which time perhaps the Child may be reduced to a better poſture; the which when the Midwife finds, ſhe muſt draw the Arms clos to the Hips, and ſo receive it.

If an Infant come with its Buttocks foremoſt, being in manner double, then the Midwife anointing her Hand, muſt thruſt it up, and by degrees by heaving the Buttocks, and after them the Back, ſtrive to turn the Head to the paſſage, but be not over-haſty in ſo doing, leſt the Infant retiring ſhould ſhape it ſelf worſe, therefore if it cannot be turned with the hand, the woman muſt to bed, and rock her ſelf, taking ſuch comfortable things as may ſupport her Spirits till ſhe perceive the Child turn.

If a Child come forward with its Shoulders, the Neck being bowed as it often happens, as alſo the Hands and Feet ſtretched upwards: In ſuch a caſe the Midwife muſt with much diligence move the Shoulders, that ſhe may direct the Head to the paſſage; and the better to perfect it, the woman muſt rock her ſelf, *&c.* Theſe and ſuch like methods are to be obſerved in all ſingle births: And the ſame may be

obſerved in caſe of Twins, or Trebble Births, for as the ſingle Birth has but one Natural way, and many unnatural forms, even ſo it happens with the Birth of many Children, wherefore the Midwife muſt obſerve if Twins be in the Womb and preſs forward, according to the Natural form) that ſhe receive that firſt which is neareſt the paſſage, not letting the other go, leſt by retiring it ſhould change the form, nor muſt ſhe when one is born delay to bring forth the other; and this Birth in the natural form is more eaſie, becauſe the Children are moſt commonly leſs than the ſingle Births, and conſequently require a leſſer paſſage; but if this birth happen in an unnatural form, it is the more difficult and dangerous. In the birth of Twins let the Midwife be exceeding careful that the Secundines be naturally brought forth, leſt in ſuch a caſe the Womb being delivered of its burthen fall, and by its ſo doing the Secundine continues there longer than is requiſite, to the indangering of the woman.

If ſo it happen that the Womb it pregnant with Twins, and one come naturally, and the other unnaturally, as the one with the Head, the other with the Feet foremoſt, then muſt the Midwife conſider to deliver the natural birth firſt, and then if

ſhe

ſhe cannot turn the other, draw it out in the poſture it preſſes forward, but if that with the Feet downward be much before the other, then may ſhe deliver that firſt, turning the Head of the other aſide.

In this caſe the Midwife muſt be diligent to ſearch, that inſtead of Twins it be not a monſtrous birth; as a Body with two Heads, or two Bodies joyned together, which ſhe may obſerve if both the heads come foremoſt, by putting up her Hand between them as high as ſhe can: and if ſhe find they are Twins, ſhe muſt gently put one of them aſide to make way for the other, taking at firſt that is moſt advanced, having regard to the other, that ſhe change not its ſituation.

Now to prevent the firſt Child's being in danger of its Life, the Midwife, aſſoon as 'tis come forth, muſt tye the Navel-ſtring, as has been before directed, and alſo bind it again with a large and long Fillet, that part of the Navel that is faſtned to the Secundines, the more readiiy to find them. The ſecond Infant born, let her diligently inquire whether there be not two Secundines, for by the ſhortneſs of the Ligament it often happens that it retires back, to the damage of the woman: wherefore, leſt in ſuch a caſe the Womb ſhould cloſe, it is moſt

moſt expedient to haſten them forth with all convenient ſpeed.

If two Infants are joyned together by the Body, as ſometimes monſtrouſly falls out, then although the Heads comes foremoſt, yet it is convenient if poſſible to turn them, and draw them forth by the feet, obſerving when they come to the Hips to draw them forth as ſwift as may be: and in this caſe great care ought to be obſerved in anointing and widening the paſſage. And thus much for Extremity or Unnatural-births, and the next thing I ſhall proceed to, is how to order the woman after Natural or Unnatural Births, or Delivery.

CHAP. XXII.

What ought to be obſerved after Delivery, &c.

PReſently after Delivery, in caſe of a Natural Birth, eſpecially if the woman has had hard labour it is convenient to wrap her in the Skin of a Sheep taken off before it is cold, putting the fleſhy ſide to her Reins and Belly, or for want of this the Skin of a Hare or Coney, being flayed off as ſoon as killed, may be applied to her Belly: and in ſo doing, the dilation made in the Birth will be cloſed up, and the ill melancholy Blood expelled from thoſe parts:

parts: And theſe may be continued in Summer the ſpace of an hour, and in Winter two; after which let the woman be ſwathed with a fine linnen Cloath about a quarter of Yard in length, chaſing her Belly before with Oyl of St. *Johnſwort*, after that raiſe up the Matrix with a linnen Cloath many times folded, then with a little Pillow or Quilt cover her Flanks, then uſe the Swath ſomewhat above the Hanches, winding it pretty ſtiff, applying at the ſame time a warm Cloath to her Nipples, not preſently applying remedies to drive back the Milk, by reaſon the body at ſuch a time is diſordered, and as it were out of frame, for there is neither Vein nor Artery which does not ſtrongly beat, where ſuch remedies to drive back the Milk being all of a diſſolving Nature, it is improper to apply them to the Breaſt during ſuch confuſion and diſorder, leſt by ſo doing evil Humours be ſtayed or contracted into the Breaſt; wherefore 12 hours ought to be the leaſt ſpace allowed for the Circulation and ſettlement of the Blood, and what was caſt upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

A while after Delivery you make a reſtrictive of the Yolk of two Eggs, a quarter of

of a pint of White-wine, an ounce of Oyl of St. *Johns-wort*, as much of the Oyl of Roſes, Plantain and Roſe-water, of each one ounce, bray them together, fold a linnen-cloath and dip it therein, warm it before a gentle Fire and apply it to the Breaſt, and the pains of thoſe parts will be greatly eaſed.

Preſent ſleep is not convenient, but above four hours after Delivery ſhe may take Broath, Caudle, or what other liquid matter is nouriſhing, and afterward if ſhe be diſpoſed to ſleep, it may be ſafely permitted. And this is as much, in caſe of a Natural Birth, as ought immediately to be done.

In caſe of Extremity, or an unnatural Birth, theſe Rules ought to be obſerved: In the firſt place, let the Woman keep a temperate Diet, by no means overcharging herſelf after ſuch an exceſſive Evacuation; and to ſay true, her Diet muſt be equal to that of wounded perſons, not being ruled, or giving Credit to unskilful Nurſes, who admoniſh them to feed luſty, the better to repair the loſs of blood, for that blood is not for the moſt part pure, but ſuch as has been detained in the Veſſels or Membranes, better avoided for the health of the Woman than kept, unleſs there happen an extraordinary Flux of blood; for if her nouriſh-

riſhment be over-great, it will indanger her falling into a Fever, nay more, it will increaſe the Milk to ſuperfluity, which Curdling, oftentimes turns to Apoſtumes, wherefore it is requiſite for the firſt five days eſpecially, that ſhe take moderately Ponado-broath, Poach'd Eggs, Gelly of Chickens or Calfs-feet, French Barley-broath, each day ſomewhat increaſing her allowance. If ſhe intend to be Nurſe to her Child, ſhe may take a little more than ordinary to increaſe the Milk by degrees, which muſt be of no continuance, but drawn off either by the Child or otherwiſe. In this caſe likewiſe let her have Coriander or Fennel-Seed boyled in her Barley-broth; but by any means for the time ſpecified let her abſtain from Meat. If no Fever trouble her, ſhe may drink now and then a ſmall quantity of White-wine or Claret, as alſo Syrup of Maiden-hair or other Syrup that is aſtringent, taking it in a little water well boyled: And after the ſuſpicion of a Fever, or fear of contraction of Humours in the breaſt, ſhe may be nouriſhed more plentifully with the broath of Pullets, Capons, Pidgeons, Mutton, Veal, *&c.* which muſt not be till after eight days from the day of delivery is over, at what time the Womb, unleſs ſome accident hinder, has purged

purged it ſelf; it will then likewiſe be expedient to give her cold Meats ſparingly, that ſo ſhe may be inabled to gather ſtrength, ſhe during the time reſting quiet and free from diſturbance, not ſleeping in the day time if ſhe can avoid it. If there happen any obſtruction in the evacuation of the Excrement, a Glyſter may be adminiſtred to help the defect, made after the manner following.

Receipt.

Take of both the Mallows and Pelletory of the Wall, a handful of each, Cammomile and Mellylot Flowers, of each a handful, Anny-ſeeds and Fennel-ſeeds, of each two Ounces, boil them in the decoction of a Sheeps-head, and take of this 3 quarters, diſſolving in them of common Honey and courſe Sugar, two Ounces of each, and of new freſh Butter 2 Ounces ſtrained well, and adminiſter it Gliſterwiſe, but if it operate not to your mind, then may you take an Ounce of Catholicon.

CHAP. XXIII.

What ought to be done to the Child when newly Born, with divers other matters relating thereto.

THE Navel of the Child having been before recited, the Midwife muſt cleanſe

cleanſe the Infant, not only in the Face, but likewiſe the whole body, anointing the Groin, Hips, Buttocks, with Oyl of ſweet Almonds, or Oyl of Roſes, to make the skin ſupple, and cloſe the Pores, thereby to exclude the penetration of the Air, and ſtrengthen the Members; nor would it be amiſs if ſhe ſhould take the decoction of Roſes or Roſe-Cakes, and red Sage, decocted in White-Wine, and bath the Child therewith, the decoction being blood-warm.

The Infant being thus well anointed, or ſuppled, and well dried, wrap it up warm, and give it a ſpoonful of Sugar and Mallago, or a ſcruple of Mithridate or *Venice*-Treacle, diſſolved in half a Spoonful of Canary, and after it a little Cardus-water, obſerving to bath or anoint it each morning as aforeſaid. If the Child have extream throes immediately after it comes into the World, it muſt be rubbed with Juice of Pellitory or the Decoction, into which freſh butter is melted, or for wanting of that Spinage Juice, with Hogs Greaſe, applied to the Navel, with new layed Eggs, mixed or cemented with Nut-Oyl laying them likewiſe to the Navel; or you may adminiſter a Gliſter made of Milk, the Yolk of an Egg, and a ſmall quantity of Sugar, which will undoubtedly eaſe the pain.

Now

Now ſome Children are born of evil conſtituted Parents, or are defective thro' the evil nouriſhment the Woman has unadviſedly taken during her Pregnancy, which occaſions the Child to be much afflicted with flegmatick Humours, to expel which you may lay the Child on one ſide, and then turn him to the other, for laid upon the back, it is ſubject to Suffocation or Strangling by the aſcent of the humour, the belly muſt above all things be kept ſoluble, cauſing thereby the Infant to void the blood kept in the Intrails, from the time of its being in the Womb, by giving it a ſmall quantity of Suppoſitory of black Soap, mixed with freſh Butter to take away the Acrimony of it, after which immediately let the Infant take a ſpoonful of Syrup of Violets, which will oblige the Flegm to paſs down; but if heat be defective add to the Syrup half the quantity of Oyl of ſweet Almonds, bathing the Belly and Stomach of it, as often as it is undreſſed.

If it happen that the Childs Cods be full of wind, the Child muſt be gently moved to and fro, and the Cods anointed with Oyl of Mirrh, giving it the liquid of Anniſeeds boiled in ſmall Drink, if they be ſwelled, or extended with water, rub and chafe the skin with freſh Butter, and the water

water will ſweat out. But what is more to be regarded than any other thing, is the chooſing of a good Nurſe, for upon that choice depends the thriving or not thriving of the Child, and in ſuch caſes theſe things ought to be regarded, *viz.* Obſerve that ſhe be not dull ſighted, ſquint-eyed, or have down-caſt looks; that ſhe be not Conſumptive, or ſubject to Fits, that her Breath is pure, that ſo no noiſome Vapour be conveyed to the Lungs of the Child, that ſhe be not infected with Bloaches, Boils, Blains, or that ſhe or her Husband never were afflicted with the *French* Diſeaſe, that ſhe be not given to exceſſive Drinking, or Gluttony, nor in the leaſt ſubject to Epilepſie or falling Evil. For the Nurſe being in a manner the ſecond Mother to the Child, it drawing from her good or evil humours, eſpecially care muſt therefore be taken that the Nurſe be good conditioned, moderate in meat and drink, wakeful and vigilant, not fretful nor ſubject to paſſion, that her Milk be clean and ſweet, flowing ſufficiently, her Breaſts well fixed and large, not over fleſhy, nor ſhe over fat; and above all, that ſhe be not too deſirous of carnal copulation, by which means the Milk will be rendered unwholeſome. Having thus far proceeded in theſe

affairs

affairs, I ſhall through Gods bleſſing lay down divers neceſſary matters for the preſervation of Childing Women and Infants, thereby to prevent the hazard and loſs, which too often happens in ſuch caſes.

CHAP. XXIV.

To know the exact time of Delivery, by ſigns that preceeds it, and how to cauſe the Woman to retain the Birth.

IN the buſineſs of Generation, nothing is more to be regarded by the Woman, than the time of her Conception and Quickning, that thereby ſhe may be enabled to be exact in the day of her Delivery, every natural Delivery being at the end of 9 months, eſpecially if at the time, or near it, the Woman is wont to have her natural Purgations, or that the time fall out with the full or new Moon: Nay, though a day or two before or after, for theſe things ſo falling out, not only haſten, but facilitate Delivery, and the knowledge of this muſt extend to the Woman for many reaſons. Firſt, that ſhe may prepare and diſpoſe her ſelf for ſo great a task. Secondly, for that at ſuch a time divers Maladies are incident to her, nor can their cauſe be penetrated into, unleſs thoſe things be well known *&c.* Now one thing neceſſary the better to in-

able

ble the Woman to underſtand it, is the me of her natural Courſes, for in caſe ſhe ave forgot, or by not rightly underſtand ng their natural Efflux, or is puzled there in, by reaſon of ſome unnatural retention of extraordinary evacuation, ſhe may rectify her Judgment by theſe directions, *viz.* From the Age of 14 to 21, Women have their Courſes, according to the moſt natural courſes in the new Moon; from 21 to 30 in the firſt Quarter; from 30 to 37, or 38, in the full Moon; and from that time to the time they ceaſe, in the laſt Quarter.

Beſide what is before mentioned, ſhe will be made ſenſible of the approaching time by pain in her Groin, Thighs, the ſmall of her Belly, the lower part of her Navel, together with ſwelling, and hardneſs in the ſaid places, ſhivering and quaking throughout the body, as if poſſeſs'd with an Ague, and ſuddenly after with fluſhing heat, Feebleneſs and Laſſitude, ſmall Sweats on the Face, and fluſhings of the blood there, and her body will be in a manner reſtleſs, ſhe ſhall perceive the Child move downward with more force than ordinary, and a bloody water, will diſtill from the Inferiour parts, in caſe of theſe Fore-runners, ſhe may be aſſured her time is at hand, when as ſhe muſt not delay ſending for her Midwife, whoſe

whoſe Office 'tis to order her to the beſt advantage, directions for which I have already given; for wonderful it is that Nature has ſo well ordered her works, that the Matrix opens not unleſs upon ſome Extraordinary Caſualty before the time prefixed, and not till then do theſe ſigns appear. But appearing they ought to be much regarded, if the woman deſire her own ſafety, and the preſervation of the Child.

In caſe the woman be ſubject to miſcarriage or to come before her time, let her take Mint, Roſes, Marjorum, of each a ſmall handful, Saffron and Musk, of each three grains, bruiſe them together, put them in a bag flat and hang it about the womans Neck, ſo that it may reach the pit of her Stomach, and it will draw the Womb upward, or keep it in its place that it ſhall not fall down, or give the Child occaſion to ſeek for untimely paſſage.

CHAP. XXV.

Of the waſhing of Women after Delivery, with Directions how to make them.

FOR the firſt Waſh take a good handful of young Chervil, boil it in 2 pints of water, which having done, add to it a ſpoonful of Honey of Roſes, and let the Midwife uſe it at her diſcretion, and it will draw

draw down the Purgations, heal and cleanſe the afflicted part. There are ſome that uſe Milk inſtead of Water, affirming that it greatly mitigates the pain: but by thoſe whom Experience has taught better it is rejected: this having been uſed eight days, the ſecond Waſh may be made.

Take Province-Roſes moiſt if you can, but if not, the dry Cakes, put them in a little Linnen Bag, and boyl them ſufficiently in half a pint of Water, and half a pint of White Wine, aud uſe it as the former for other eight days, *viz.* The liquid part being well ſtrained.

The third and laſt waſh muſt be made of the decoction of Province-Roſes in a pint of White Wine, and a quarter of a Pint of Mirth-water, and uſed only four days.

CHAP. XXVI.

An Aſtringent for Women when occaſion requires, as alſo Directions for a Cere-Cloth, and how to cleanſe her before ſhe riſe.

TO make an Aſtringent, take Pomegranates, Roach-Allum, and Galls, of each 2 Ounces, Knot-Graſs a handful, of Province Roſes four Ounces, the Rinds of Caſſia and Pomgranets, each 3 Ounces, of Scarlet-berries, of Spermaceti, one Ounce.

once The waters of Roſes, Myrrh, and Burnet, of each one ounce and a half, White Wine, and Water of the Smiths Forge of each a quarter of a Pint; then take two little bags about a quarter of a yard long, and half a quarter broad, boyl them in the Waters with the drugs of Simples in them, and in a new glaz'd Pipkin, and uſe them ſucceſſively [illegible] quires.

To make an [illegible] convenient Sear-cloth to eaſe the p[illegible] draw the Body into good temp[illegible]

Take Virgins Wax 8 ounces, *Spermaceti* and *Venice* Turpentine, well waſhed in Roſe and Plantane water, of each an ounce and a half, adding to them whilſt they are melting an ounce of white Lead of *Venice* pulverized, and having by the operation of the Fire well mixed them together, ſpread them Plaiſter-wiſe upon a Cloath, fit to cover the Belly as far as it is convenient; ſome of this you may lay upon the Nipples, having firſt anointed them with the Oyl of Acorns or *Spermaceti*, and it will allay the Inflammation, and much ſtrengthen them.

To cleanſe a woman before ſhe riſes: Take a conſiderable quantity of bitter Almonds, peel them, bruiſe them well, and make them into a Paſt, with the Yolk of an Egg, and Powder of Griſe, put the Paſt into

into a Bag of Shamy, and dip it in black wine, tempering it well, and uſe it upon the place where the Sear-Cloths have been laid, and after that waſh the ſaid places with black wine, wherein Orange flowers have been ſteeped, and it will cleanſe theſe parts to Admiration.

CHAP. XXVII.

How to expel the Cholick, from women in Child-Birth, and the violent Griping that attend the firſt Delivery.

THeſe Pains frequently afflict the woman no leſs than the pangs of her Labour, and are by the Ignorant, take many times the one for the other, ſometimes again they joyn Forces, and happen at the ſame inſtant, which is occaſioned by the crudy matter in the Stomach contracted through indigeſtion, and while ſuch a pain laſts, the woman advanceth nothing towards her Travel; to expel the fits of the Cholick; therefore.

Take two ounces of ſweet Almond Oyl, and an ounce of Cinnamon-water, with 3 or 4 drops of Spirit of Ginger, and let the woman drink it off, and and if this work not your deſire, make a Glyſter of Camomile, Baum-Leaves, Olive-Oyl, and New Milk, boiling the former in the latter, and having ſtrained it very well, adminiſter it, as 'tis uſual in ſuch caſes: nor are Fomentations proper for diſpelling wind amiſs.

If the pain prove the griping or fretting of the Guts continuing long after Delivery, or if it happen upon the Courſes deſcending by reaſon of the ſmallneſs of the Veins, which convey the Blood into the Matrix, which often befalls Women Lying in of their firſt Child: wherefore it is altogether convenient to uſe ſuch a Remedy at ſuch a time as may eradicate the cauſe for the future; and above all, I

recommend this moſt approved one, uſed with ſucceſs by many noble Women.

Receipt.

Take of the Root of great Camfry a Dram, Nutmegs and Peach Kernels, of each two Scruples, yellow Amber and Amber-Greaſe, of the former a Dram, and the latter a Scruple, bruiſe them together, and give them the Woman as ſoon as ſhe is layed down, in two or three Spoonfuls of White-wine, but if it ſo happen that ſhe be Feveriſh, then let it be in as much warm Broth.

CHAP. XXVIII.

The approved Receipts for hindering the Monthly Flux in Women with Child; alſo to cauſe Women that are fearful and ſubject to Abortion to contain the Birth. Together with preparatory Ointments, to be uſed before the time of Delivery, and Directions for ſtaying or preventing Vomiting, much incident to Women with Child.

TO hinder the Superfluity or Eflux, dangerous to Women far gone with Child;

Take the Oyl of Roſes, Virgins-wax, Juice of Male Knot-graſs, of each 3 Ounces, Bole-Armonick, Crocus Martis, of each ſix Drams, melt them and bruiſe them till they become plyant and capable of being ſpread Plaiſter-wiſe, and when the Flux deſcends, lay it to her Loyns whilſt ſhe lies in the Bed. Or to the ſame effect, you may take Crocus Martis a Dram, Knot-graſs Juice 4 Ounces, Roſe-water and Vinegar, of each one Ounce, adding to them the white of an Egg, and apply them cold upon a Linnen Cloath to her Loyns. If the Woman be fearful of containing the Birth, and be ſubject to Abortion;

Take the Roots of Tormentile and Snake-weed, of

of each an ounce and an half, Joubertus's Aſtringent Powder, Mirtle-berries, Pomegranate Flowers, of each ſix drams, Dragons Blood, and Spong-Bedeguar of each half an ounce, Frankincenſe and Maſtick, of each 3 drams, Nutmeg and Cloves of each half a dram, common Pitch ſix ounces, Cinnamon a dram, Venice Turpentine waſhed in the Juice of Shepheards-purſe 2 ounces, of Ship Pitch 3 ounces, Virgin wax two ounces, melt and well imbody them till they become pliable to be ſpread Plaiſter-wiſe, and apply the Paiſter upon the Leather to the Reins.

To make an Oynment exceeding uſeful before Delivery. Take the Oyls of white Lilly Roots and Camomile, each 4 ounces, new Hogs-Seam ſtrained and freſh Butter of each an ounce and an half, Mucilage of the Seed of Fengreek extracted in Mugwort-water 2 ounces, the Powder of round Birthwort-Roots and Saffron, of each two drams, VVax an ounce and an half, melt them over a gentle Fire, and having ſtrained it forth, anoint and ſupple the womans Thighs, Hips, and Matrix therewith.

In caſe of Vomiting or Nauſeating which too frequently befalls young Childing women.

Take a Cere-Cloth, ſprinkle it with Galbanum, Powder of Cloves, and Maſtick, then covering it with Linnen or Silk in the form of a ſtomacher, apply it to the ſtomach, renewing it as the ſcent decays.

CHAP. XXIX.

A Pomatum for Midwives to anoint their hands with when they are about their Office, as alſo the Womb of the Woman to be Delivered: Excellent Applications to ſtraighten and ſtrengthen the Womb after Delivery.

AMongſt the many Excellent Pamatoms or Oyntments for Midwives Hands, and anointing the Womb or Child to render the Birth eaſie,

recommend this as chief, *viz.* Take of Hemp-Seed-Oyl an ounce and a half, half an ounce of Caſtor-Oyl, Galmoſchate half a ſcruple, of Laudanum a ſcruple, with a gentle fire make them into an Oyntment, to be uſed as before mentioned.

To contract the Womb after Delivery. Take the Leaves of Strawort and Mirtle, of each 3 ounces, Green Medlars, Pruans, and wild Pears, of each 8 or 9 ounces, the Stomachs of 3 Cocks freſh killed and newly taken out; all which diſtil, and dipping Cotten into the Water iſſuing from them, make it into the form of a Peſſary, and put it into the Womb, where let it continue a conſiderable ſpace.

To ſtrengthen the Womb, take of Borage and Violet flowers, each a handful, Ditany of *Creet*, an ounce, Wood Sorrel a handful, Honey of Roſes, half an ounce, Malden-Hair an ounce; boyl them in White-wine, and Inject the liquid part into the Womb, the Woman taking ſoon after it, this Potion, *viz.* Of Fennel, Succory and Bugloſs Roots, take two ounces of each, boyl them in 24 ounces of White-wine, to the conſumption of two parts, adding afterward Fennel-water, and Succory water, of each three ounces, boyling them again till the fifth part of what remains be conſumed, and of this let her drink an ounce at a time, continuing ſo to do Morning and Evening, for ten days.

CHAP. XXX.

To keep the Milk from Curdling in the Breaſt, or to dry it up, a moſt approved Receipt; as alſo to increaſe Milk.

IF the Milk be ſubject to Curd in the Breaſt, paſt doubt it will contract pains or diſorder there, as well as in the Child that draws it forth; wherefore to prevent it ſo doing,

Take the Roots of Althæa half a pound, boyl them in

in White-wine Vinegar, ſtrain them through a fine Seive, adding to the liquid part Bean-flower one ounce, Powder of Rue and dried Mint, of each a dram, Oyl of Maſtick two ounces, boyl them again till they come to the thickneſs or plyableneſs of an Oyntment.

To dry up the Milk, take Honey newly taken from the Bees, diſſolve it in water, and often waſh the Breaſts therewith, or take the Juice of Spere-mint and Shepherds Purſe of each half an ounce, mix them and ſweeten them with a little of the aforeſaid Honey, and drink them in the Morning with the Broth of a Hen or Chicken.

Or ſhe may take of the Oyl of Violets 3 ounces, the Juice of Mint and Parſly a like quantity, an ounce of White Wine Vinegar, Roſe-Water two ounces; boyl them over a gentle Fire to the conſumption of the Juice, adding a little Wax to make them into an Oynment, and anoint the Breaſt therewith; or for want of theſe, take Elder-tops, Sage and Mint, of all of them a handful, boyl them in Spring-water ſoft, and lay them to the Breaſt.

If the woman be ſcarce of Milk, and for the benefit of the Child, ſhe would increaſe it; Let her take the Decoction of Fennel, and Bath her Breaſt therewith, mixing the Juice of Oak-Apples, and at the ſame time take inwardly this following powder, *viz.* Of Anniſeeds, Fenelſeeds, and Cumminſeeds, of each 2 drams, beaten Ginger half an ounce, of both ſorts of Pepper two drams, of Coral a dram, of Chriſtal and Cinnamon each a dram, the Seed of Daucus, a dram, Siler Montanus one ounce and a half, Cardamoms and long Pepper of each a dram and a half, of Seſeleos half an ounce, the Seeds of Seſamum one ounce, of white Poppy one ounce, mingle and dry them till they are all capable of being beaten into a powder: one dram of which the

woman muſt take at a time, Morning and Evening, in a broath made of Red Coleworts, Anointing her Breaſt the mean time with an Oyntment made of Venice Turpentine, Venegar of Roſes and Bees wax, of each an equal proportion.

CHAP. XXXI.

For a Pain in the Breaſt immediately upon Delivery, or Fiſſure.

TAke the new Bees-wax, two ounces, Nut-Oyl half an ounce, Rape-ſeed Oyl, the like quantity as the latter, when melting the Wax add the Oyl, and temper them well together to the thickneſs of a ſtiff Oyntment or Salve, and ſpread them upon a Cloath fit to cover the Breaſt, and apply it with extraordinary ſucceſs.

In caſe a Fiſſure happen in the Breaſt, take of the Powder of Gum Arabick one ounce, Roſe-water and *Aquavitæ*, of each an ounce, prepare them by beating them together till they are of an apt thickneſs, then ſeeth them over the Fire, and when cool, apply them Plaiſterwiſe to the Fiſſure; or for want of theſe, take Unguentum Roſarum, and anoint the place grieved, applying upon it a Pultis of Ground-Ivy.

CHAP. XXXII.

The Cauſe of the Bellies ſwelling after Delivery and how to prevent it, or Cure it if it happens.

CErtain it is, and experience teacheth often, that many women have their Bellies ſwelled after Delivery as much almoſt as before, and this happens through too much neglect and careleſneſs, in not having regard to foment them, as alſo to apply things convenient to the Privities, by which means windineſs and va pours enter and contract in the hollow Concavities, Veins and Arteries, the latter

latter of which they enter by inſenſible ways: Now to prevent it, take Origanum, Night-ſhade, and Maſtick, of each a ſcruple, Sagapenum a dram, mix them together, and make them into 7 Pills, take them all at once, and after them drink to the quantity of a quarter of a pint of the Water of White Lilles, *viz.* of the Flowers.

In caſe it be already come, let her take half a pound of *Spaniſh* Figgs, the Meal of Barley and Beans fine ſifted, four ounces of each, two ounces of well burnt brick pulverized, Cyrups Nuts one ounce, boyl them in as much water of the Smiths Forge as will ſuffice to bring them to a thickneſs, then ſpread them upon a Linnen Cloath, and apply them to the Belly twice or thrice, and it will retire to its wonted ſmallneſs.

CHAP. XXXIII.

Of the Inflammations in the Breaſts, and its Cures.

THE Inflammation of the Breaſt, is no other than the hard ſwelling, accompanied with a ſhooting pain, as alſo a beating and redneſs, and is moſtly cauſed by the abundance of Blood, drawn or flowing to the Breaſt, and ſometimes, but rarely, it is occaſioned by the ſuppreſſion of the *Menſes*, the Hemorroids or ſome bruiſe received by the blow or the like, and is known by a certain redneſs and burning heat cauſing the whole body to be feaverish and out of order. To cure it then, firſt let the Diet be comforting, moiſtening, and of good nouriſhment, as the Broath of Pullets, Capons, Cocks, Chickens, Veal *&c.* Wherein Indive, Borage, Purſlain or Lettice has been boyled, and if ſhe can get it, let the woman drink the Juice of Pomegranets, but for want of that Barley-Water, wherein Anniſeeds have been boyled, but let her refrain drinking of Wine, and ſtrong Liquors, as likewiſe hot Spices, and if ſhe find any obſtruction in her excremental Evacuation, let her

take a ſoftening or mollifying Glyſter, and ſleep at ſeaſonable times as much as ſhe can. Another way to remedy it, is by diverting the Humours, which may be done by rubbing the body in all adjacent places, letting Blood in the Foot, Scarification in the Legs, or Veſicatories applyed in thoſe places, eſpecially if the *Menſes* are ſtopped, or ready to come down, if not, it is requiſite to bleed in the Arm.

But if what has been mentioned, prevail'd not to remove the Humours, make a Cataplaſm of the Leaves of Mellilot and Night-ſhade, each half a handful, and when boyled in Spring-water, add to them Bean-meal 2 ounces, Oyl of ſweet Almonds and Oat-meal of each an ounce, and apply them to the Breaſt, obſerving ſo to do before the Breaſt be extraordinarily inflamed.

CHAP. XXXIV.

A Tumour in the Breaſt, its Cauſe and Cure.

OF Tumours there are ſeveral ſorts, but firſt of the Flagitious Tumour, the cauſe of which proceeds from a thick and unnatural Vapour ariſing from the Menſtrual Blood, which is retained or corrupted in the Matrix, and that again occaſioned by the ſuppreſſions of the Courſes, or when Nature is defective in diſcharging them into their proper place, and due time, as alſo from corruption of humours, whereby are ingendered evil Vapours, and there paſſing by inſenſible ways, cauſes the Breaſt to ſwell or diſtend as if it were a true ſwelling, and is known by a ſhooting pain, and diſorder of the Heart, by reaſon of the Wind that oppreſſeth it; the left Breaſt being for the moſt part more ſwelled than the right, communicating pains to the Arms and Shoulders, as likewiſe the Ribs on the ſame ſide, the Breaſt being white and ſhining, ſounding like a Drum, if touched gently, and ſwelled in all parts alike. To cure this,

as

as alſo the Windy Tumour, you muſt order the woman to obſerve a moderation in Diet, that thereby Crudities may be avoided, and all ſuch things as contract windy humours in the Veins, ſuffering her to drink water wherein Cinnamon and Anniſeeds have been boyled, as alſo the Rind of Cittron, and then let her obſerve to take ſuch things as are proper to provoke the courſes, in doing which, ſhe will find the humours abate: then let her take Celandine, Camomile, Ground-ſill and Ground-Juice, ſtamp them and boyl them in White-Wine, and in ſo doing you will eaſe the pain, and reſtore the Breaſt. As for Diſeaſes and Accidents incident to young Children, there are but few women of any experience but are skilful in curing and ordering them; wherefore for brevities ſake, I ſhall paſs them over, and proceed to Anatomize the Genital parts in man, that one thing remaining neceſſary in this Treatiſe; as alſo to inſtance what men and women ought to marry, that their Iſſue may be Fair, Healthful, and Proſperous.

CHAP. XXXV.

The Anatomy of the Organs of Generation in Man.

THE Yard, which is called in Latin *Penis a Pendendo*, becauſe it hangeth without the Belly, is an Organical Part, made of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments; and is long, round, and on the upper ſide flattiſh; ſeated under the *Oſſa Pubis*, and deſtin'd by Nature, partly for making of Water, and partly for conveying the Seed into the *Matrix*. To which end, there open into it ſmall Pores, through which the Seed paſſes into it from the *Veſiculæ Seminales*; and alſo the Neck of the *Veſica Urinaria*, which pours out the Urine in making of Water. Beſides the common parts, as the Cuticle, the Skin, and the *Membrana Carnoſa*, it

hath theſe proper or internal parts, as the two Nervous Bodies, the Septum, the Urethra, the Glans, four Muſcles and the Veſſels. The Nervous Bodies (ſo called) are ſurrounded with a thick white, Nervous Membrane, but their inner ſubſtance is ſpongy, conſiſting chiefly of Veins, Arteries, and Nervous Fibres, interwoven together like a Net. And when the Nerves are repleat with Animal Spirits, and the Arteries with hot and ſpirituous Blood, then the Penis is diſtended, and becomes erect; but when the Influx of the Spirits ceaſes, then the Blood and remaining Spirits are abſorbed by the Veins, and ſo the *Penis* becomes limber and flaggy: Below theſe Nervous Bodies lies the *Urethra*, and whenever the Nervous Bodies ſwell, it ſwells alſo. The Muſcles of the *Penis* are four, two ſhorter ariſing from the *Coxendix*, and ſerve its Erection, and are therefore called *Erectores*; and two larger, proceeding from the *Sphincter* of the *Anus*, and ſerve to dilate the *Urethra* for Miction and Ejaculation of the Seed, and are therefore called *Dilatantes* or Wideners. At the end of the Penis is the Glans, cover'd with a very thin Membrane, by means of which, and its Nervous ſubſtance, it becomes moſt exquiſitely ſenſible, and is the principal Seat of Pleaſure in Copulation. The outmoſt covering of the Glans is called *Præputium*, a *præputando*, from being cut off, it being that which the Jews cut off in Circumciſion: And it is tyed in the lower part of it, to the Glans, by the *Frænum*, or Bridle. The *Penis* is alſo ſtocked with Veins, Arteries and Nerves. That part that is next above it, towards the Belly, is called the *Pubes*, and its Lateral parts are called *Inguina*, the Groins.

The *Teſtes*, or Stones (ſo called becauſe they teſtifie one to be a Man) elaborate the Blood brought to them by the Spermatick Arteries, into Seed. They

They have Coats of two ſorts, Proper and Common. The Common are two, and inveſt both the *Teſtes*. The outermoſt of the Common Coats, conſiſts of the *Cuticula*, and true Skin, and is called the *Scrotum*, hanging out of the *Abdomen* like a Purſe. The inner common Coat, is the *Membrana Carnoſa*. The proper Coats are alſo two, the outer called *Elytroides* or *Vaginales*, the inner *Albuginea*, Into the outer are inſerted the Cremaſter Muſcles, To the upper part of the *Teſtes*, are fixed the *Epididymidæ* or *Parаſtata*; from whence ariſe the *Vaſa Differentia* or *Ejaculatoria*: which, when they come near the Neck of the Bladder, depoſite the Seed into the *Veſiculæ Seminales*. Theſe *Veſiculæ Seminales* are two, each like a Bunch of Grapes, and emit the Seed into the *Urethra* in the Act of Copulation.

Near to them are the *Proſtatæ*, about the bigneſs of a Walnut, and joyned to the Neck of the Bladder. Authors cannot agree about the uſe of them, but moſt are of Opinion, that they afford an Oyly, Slippery and Fat humour to beſmear the *Urethra*, whereby to defend it from the Acrimony of the Seed and Urine. But the Veſſels which convey the Blood to the Teſtes out of which the Seed is made, are the *Arteriæ Spermaticæ*, and are alſo two. The Veins which carry back the remaining Blood are two, and have the name of *Venæ Spermaticæ*.

CHAP. XXXVI.

What Women ought to marry, with what Men that they might have Children.

IN reſpect of Married Women that prove Childleſs, *Hypocrates* adviſeth this Experiment to be tried, to know whether the defect be on the Womans part or on her Husbands, which is to make her Suffumigations with Incenſe or Storax, with a Garment loſe wrapped about her, which may hang down o[n] th[e]

the ground, in ſuch ſort, that no vapour or fume may iſſue out, and if within a while after ſhe feel the Savour of the Incenſe in her Mouth, ſhe may conclude that the Barrenneſs comes not through her own defect, but through her Husbands, for as much as the Fumes found the Paſſages open, whereby it pierced up to the Noſtril: But although this proof perform that effect which *Hypocrates* ſpeaketh of; namely, the piercing up to the inner part of the Mouth, yet this is no infallible Argument of the Husbands Barrenneſs, nor of the fruitfulneſs of the wife; ſince want of Children may ariſe through an unapt diſpoſition in them both, in reſpect of the Correſpondency of Qualities; for it hath oftentimes happened, that a Man who could not have Children by one Wife hath had them by another, the like alſo hath befallen Women.

Hippocrates gives us his Opinion concerning the Correſpondency that ought in that Reſpect to be betwixt Man and Wife; in theſe Words: If the hot anſwer not the cold, the moiſt in Meaſure and Quantity, that is, if there meet not in the Womb two Seeds, the one Hot the other Cold, the one dry the other moiſt, extended in equal Degree, there can be no Generation. For, ſo marvelous a work as the Formation of Man (ſays he) could not be performed without a proportionable commixture of Seed. To exemplifie this aſſertion of his, the ancient Phyſicians go on and ſay, that a woman who is wily, ill-conditioned, ſhrill voiced, lean, ſwarthy coloured and deformed, (which are the ſigns of cold and moiſt in the firſt degree) may conceive by a man who is ignorant, good-natur'd, ſweet voyc'd, corpulent, having little Hair, a well coloured Face, and a handſome Body, which are the ſigns of hot and dry in the firſt degree, regard ſhe retaineth a mean of all thoſe ſigns aboye-mentioned, is moſt like to be fruitful,

fruitful, becauſe ſhe comes neareſt in proportion to Men of each ſeveral temperature. But from the firſt of theſe Unions, or conjoyning of Man and Woman, are moſt likely to iſſue the wiſeſt Children (ſay they) becauſe the dryneſs of the Mother correcteth and amendeth the defect of the Father. But this being chiefly grounded upon that old opinion, of the Commixture of the Seed of the Man and Woman together, and of the Child's being formed from thence, we think fit to reject it, and to affirm, that Youth, Strength, and Vigour, a ſound Body and a mind free from Cares, with a mutual Love and Amity betwixt the Man and Woman, ſeldom fail of their deſired Effects.

CHAP. XXXVII.

A Word of Advice to both Sexes, in the Act of Copulation.

THE Act of Copulation being Ordain'd by Nature as the ground of all Generation, and without which no Birth can be produced, ſomewhat muſt be ſaid of it; but we ſhall cloath it in that modeſt Dreſs, that the Chaſteſt Ears may hear it, without being put to the trouble of a bluſh.

It is convenient on this occaſion, to cheriſh the Body with generous Reſtoratives, to charm the Imagination with Muſick, to drown all Cares in good Wine; that ſo the Mind being elevated to a pitch of Joy and Rapture, the Senſual Appetite may be more freely encouraged to gratify it ſelf in the Delights of *Nature*. For, Melancholly and Grief, and whatſoever is troubleſome to the Senſes and the Phancy, are Enemies to the Paſtimes of the Nuptial Bed. Yet, it is neceſſary to avoid Exceſſes in Eating and Drinking; for, if the Body be overcharged with Wine or Meat, the Spirits will become dull and unactive, and unable to perform their Office. This you may take for a good Rule, That

a little of what is good, and well digeſted, breeds good Blood, good Blood creates good Spirits, and when a Man is invigorated with a plentiful Stock of ſuch, he is able to do Miracles. Alſo when both the Husband and Wife meet with an equal Ardour in their Conjugal Embraces, it is very rare, if it be not attended with Conception. But when that Act is over, all is not done; for that it may have the better Succeſs, the Husband muſt not preſently ſeparate himſelf from his Wives Embraces, leſt the Air ſhould ſuddenly ſtrike in, and ſo prevent the happy iſſue of their Labours: And when the Man departs, the Woman ought to compoſe her ſelf to all the reſt and quietneſs imaginable, and to avoid heavy thoughts of what may cauſe any diſturbance; and eſpecially ſhe ought to avoid both Coughing and Sneezing, both which are great hindrances to Conception after the Act of Copulation.

Thus, Reader, have I finiſhed the difficult Work of Generation, and, I hope, to the ſatisfaction of all Modeſt and Ingenious Perſons.

In

In *Stecquer* a Village of *Saxony*, they ſay, a Monſter was born, with four Feet, Eyes, Mouth, and Noſe like a Calf, with a round and red Excreſcence of Fleſh on the Forehead, and alſo a piece of Fleſh like a Hood hung from his Neck upon his Back, and was deform'd with its Thighs, torn and cut.

Parey

Parrey ſaith that 1573, he ſaw in *Paris*, a Boy Nine years old, born near *Guiſe*, he had but two fingers on his right hand; his Arm was well proportioned from the top of his Shoulder almoſt to his Wriſt, but from thence to the two fingers ends it was very deformed, he wanted his Legs and Thighs, *&c.*

The Effigies of a monſtrous Child, by reaſon of the defect of the matter of Seed.

Anno Dom. 1493. there was Genetrated of a Woman and a Dogg, an iſſue, which from the Navil upward perfectly reſembled the ſhape of the Mother, but therehence downwards the Sire, that is the Dogg. This Monſter was ſent to the Pope that then Reigned, as *Voluterane* writeth: Alſo *Cardane* mentions it; wherefore I have here given you the Figure thereof.

The Effigies of a Monſter half Man and half Dogg.

In

...Year of our Lord 1512. (in which Year, upon ...-day, near *Ravenna* was fought that Mortal Battel, in which the Popes Forces were overthrown) a ...onster was Born in *Ravenna*, having a Horn upon the Crown of his Head, and besides, two Wings, and one Foot alone, most like to Feet of Birds of Prey, and in the Knee thereof an Eye, the Privities of Male and Female, the rest of the body like a man, as you may see by this Figure.